

BOSTON PUBLIC LIBRARY



3 9999 08634 377 7

No. 7589^a 13 A



L. B. Attwood





The silent pleasure painted on the countenance
of a partial parent.

Chapman's Letters, page 117.

Mrs. E. G. Atwood

MRS CHAPONE'S
Letters
Dr Gregory's Legacy
AND
Lady Penningtons Advice.



Forget not to dedicate yourself to his service every day.
Chapone's Letters page 31.

BOSTON.

Published by Leonard C. Bowles,

1822.

3915

Dep. 75892-13

MRS. LYDIA B. ATTWOOD

THROUGH

J. W. AND C. H. BARTLETT,

EXECUTORS

AUG. 22, 1901

MADE IN U.S.A.
JUL 20 1901

7589 a 13

A

CHAPONE'S LETTERS :

GREGORY'S LEGACY ;

AND

PENNINGTON'S ADVICE.

THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

LETTERS

ON THE

IMPROVEMENT OF THE MIND :

ADDRESSED TO A LADY.

BY

MRS. CHAPONE.

=

A FATHER'S LEGACY TO HIS

DAUGHTERS.

BY DR. GREGORY.

=

A MOTHER'S ADVICE

TO HER ABSENT DAUGHTERS,

WITH

AN ADDITIONAL LETTER,

ON

THE MANAGEMENT AND EDUCATION OF INFANT
CHILDREN.

BY LADY PENNINGTON.

=

BOSTON :

PUBLISHED BY LEONARD C. BOWLES.

.....

Printed by J. H. A. Frost.

1822.

C

Dec 3599.25

BIOGRAPHICAL SKETCHES

OF

MRS. CHAPONE,

AND

DR. JOHN GREGORY.

a very short time, as her husband was carried off by a violent fever about ten months after marriage.

In 1773, she published her *Letters on the Improvement of the Mind*, originally intended for the use of her niece, but given to the world at the request of Mrs. Montague and her other literary friends. As this was her first avowed publication, it caused her name to be generally known, and increased the number of her admirers. During its popularity she published a small volume of *Miscellanies*, which contained the story of *Fidelia*, and a few Poems.

The latter part of her life was embittered by the loss of most of the friends of her youth, and this, with the sudden death of her favourite neice, and the infirmities of age, had began to affect her mind, when her sympathizing friends persuaded her to remove to Hadley, in Middlesex, where she died December 25, 1801, in the 74th year of her age.

Her *Letters* were contemporary with the *Legacy* of Dr. John Gregory, a physician of great skill and eminence, and admired perhaps, yet more as a man of general taste and literature, and a Christian philosopher. He was born at Aberdeen in 1725, of a family long distinguished, both in Scotland and England, in the learned world. After being educated at

the University of Aberdeen, he went to Edinburgh in 1742 to study Medicine, and from thence, for farther improvement, he went to Leyden and Paris. On his return to his native city, he was appointed Professor of Philosophy in the King's College, and for some years gave Lectures on Mathematics, Natural and Experimental Philosophy, Ethics, and Moral Philosophy.

In 1754 he went to London, where he was chosen a Fellow of the Royal Society, and obtained the friendship of many distinguished persons, particularly Lord Lyttleton and Mrs. Montague. From this journey he was recalled to succeed his brother, Dr. James Gregory, as Professor of Physic. In this situation he remained until the year 1766, when he was appointed His Majesty's First Physician in Scotland, and Professor of the Practice of Physic in the University of Edinburgh, and afterwards he exchanged with Dr. Cullen, and became Professor of the Institutes of Medicine.

During his life-time, he published "The Comparative View of the State and Faculties of Man with those of the Animal World ;"—"Observations on the Duties and Offices of a Physician, and on the method of prosecuting Enquiries in Philosophy ;"—and, lastly,

“Elements of the Practice of Physic, for the Use of Students.”

The work now before the reader was prepared by him, when, from an inveterate gouty affection, he had reason to think his days would be shortened, and his death probably sudden, which was exactly verified. On the 10th of February 1773, he was found dead in his bed.

In 1774, his son, the present Professor of Medicine at Edinburgh, published “The Father’s Legacy to his Daughters,” which was written solely for their use, when death had deprived them of their mother. On such an occasion we cannot be surprised that he was inspired with the most tender solicitude for their welfare. Parental love and anxiety are manifested here without disguise or restraint. It shews, in a most conspicuous point of view, the goodness of his heart as a man, and his merit as a philosopher. Mr. Hayley says, that he united the noblest affections of the heart, to great elegance of mind ; and is justly ranked among the most amiable of moral writers.

Dr. Beattie, who was long his intimate friend, paid a tribute to his memory in the following beautiful lines of his Minstrel :—

“Adieu, ye lays, that fancy’s flowers adorn,
The soft amusement of the vacant mind !
He sleeps in dust, and all the Muses mourn ;
He, whom each virtue fir’d, each grace refin’d,
Friend ! teacher ! pattern ! darling of mankind !
He sleeps in dust !—Ah, how should I pursue
My theme !—To heart consuming grief resign’d,
Here on his recent grave I fix my view ;
And pour my bitter tears—Ye flow’ry lays, adieu !
Art thou, my Gregory, for ever fled !
And am I left to unavailing woe !
When fortune’s storms assail this weary head,
Where cares long since have shed untimely snow,
Ah ! now for comfort whither shall I go !
No more thy soothing voice my anguish cheers :
Thy placid eyes with smiles no longer glow,
My hopes to cherish, and allay my fears.
’Tis meet that I should mourn—Flow forth afresh, my
tears.”

CHAPONE'S LETTERS.

TO

MRS. MONTAGUE,

MADAM,

I BELIEVE you are persuaded that I never entertained a thought of appearing in public, when the desire of being useful to one dear child, in whom I take the tenderest interest, induced me to write the following Letters:—perhaps it was the partiality of friendship, which so far biassed your judgment as to make you think them capable of being more extensively useful, and warmly to recommend the publication of them. Though this partiality could alone prevent your judgment from being considered as decisive in favour of the work, it is more flattering to the writer than any literary fame: if, however, you will allow me to add, that some strokes of your

elegant pen have corrected these Letters, I may hope they will be received with an attention, which will insure a candid judgment from the reader, and perhaps will enable them to make some useful impressions on those to whom they are now particularly offered.

They only, who know how your hours are employed, and of what important value they are to the good and happiness of individuals, as well as to the delight and improvement of the public, can justly estimate my obligation to you, for the time and consideration you have bestowed on this little work. As you have drawn it forth, I may claim a sort of right to the ornament and protection of your name, and to the privilege of publicly professing myself, with the highest esteem,

Madam,

Your much obliged friend,

and most obedient humble servant,

HESTER CHAPONE.

CONTENTS.



DR. GREGORY.

	Page.
Preface	191
Introduction	193
Religion	196
Conduct and Behaviour	202
Amusements	209
Friendship, Love, and Marriage	215



LADY PENNINGTON.

Introduction	243
A Mother's Advice to her Absent Daughters .	245
On the Management and Education of Infant Children	312

CONTENTS

1884-1885

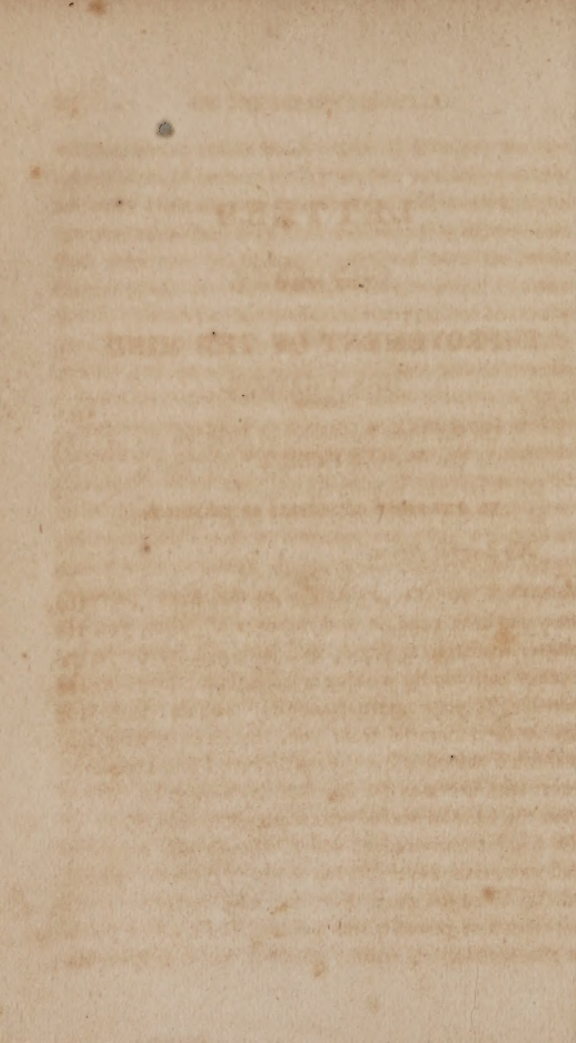
1	1. The first session of the Council
2	2. The second session of the Council
3	3. The third session of the Council
4	4. The fourth session of the Council
5	5. The fifth session of the Council
6	6. The sixth session of the Council
7	7. The seventh session of the Council
8	8. The eighth session of the Council
9	9. The ninth session of the Council
10	10. The tenth session of the Council
11	11. The eleventh session of the Council
12	12. The twelfth session of the Council
13	13. The thirteenth session of the Council
14	14. The fourteenth session of the Council
15	15. The fifteenth session of the Council
16	16. The sixteenth session of the Council
17	17. The seventeenth session of the Council
18	18. The eighteenth session of the Council
19	19. The nineteenth session of the Council
20	20. The twentieth session of the Council
21	21. The twenty-first session of the Council
22	22. The twenty-second session of the Council
23	23. The twenty-third session of the Council
24	24. The twenty-fourth session of the Council
25	25. The twenty-fifth session of the Council
26	26. The twenty-sixth session of the Council
27	27. The twenty-seventh session of the Council
28	28. The twenty-eighth session of the Council
29	29. The twenty-ninth session of the Council
30	30. The thirtieth session of the Council
31	31. The thirty-first session of the Council
32	32. The thirty-second session of the Council
33	33. The thirty-third session of the Council
34	34. The thirty-fourth session of the Council
35	35. The thirty-fifth session of the Council
36	36. The thirty-sixth session of the Council
37	37. The thirty-seventh session of the Council
38	38. The thirty-eighth session of the Council
39	39. The thirty-ninth session of the Council
40	40. The fortieth session of the Council
41	41. The forty-first session of the Council
42	42. The forty-second session of the Council
43	43. The forty-third session of the Council
44	44. The forty-fourth session of the Council
45	45. The forty-fifth session of the Council
46	46. The forty-sixth session of the Council
47	47. The forty-seventh session of the Council
48	48. The forty-eighth session of the Council
49	49. The forty-ninth session of the Council
50	50. The fiftieth session of the Council

CONTENTS.



MRS. CHAPONE.

Letter.	Page.
I. On the First Principles of Religion . . .	25
II. On the Study of the Holy Scriptures . . .	37
III. The same subject continued	52
IV. On the Regulation of the Heart and Affec- tions	65
V. The same subject continued	77
VI. On the Government of the Temper . . .	101
VII. On Economy	119
VIII. On Politeness and Accomplishments . . .	135
IX. On Geography and Chronology	156
X. On Reading History	168



LETTERS

ON THE

IMPROVEMENT OF THE MIND.



LETTER I.

ON THE FIRST PRINCIPLES OF RELIGION.

My dearest Niece,

THOUGH you are so happy as to have parents, who are both capable and desirous of giving you all proper instruction, yet I, who love you so tenderly, cannot help fondly wishing to contribute something, if possible, to your improvement and welfare: and, as I am so far separated from you, that it is only by pen and ink I can offer you my sentiments, I will hope that your attention may be engaged, by seeing on paper, from the hand of one of your warmest friends, truths of the highest importance, which, though you may not find new, can never be too deeply engraven on your mind. Some of them, perhaps, may make no great impression at present, and yet may so far gain a place in your memory, as readily to return to your thoughts.

when occasion recalls them. And if you pay me the compliment of preserving my letters, you may possibly re-peruse them at some future period, when concurring circumstances may give them additional weight:—and thus they may prove more effectual than the same things spoken in conversation. But, however this may prove, I cannot resist the desire of trying, in some degree, to be useful to you, on your setting out in a life of trial and difficulty; your success in which must determine your fate for ever.

Hitherto you have “thought as a child, and understood as a child: but it is time to put away childish “things.”—You are now in your fifteenth year, and must soon act for yourself; therefore it is high time to store your mind with those principles, which must direct your conduct, and fix your character. If you desire to live in peace and honour, in favour with God and man, and to die in the glorious hope of rising from the grave to a life of endless happiness;—if these things appear worthy your ambition, you must set out in earnest in the pursuit of them. Virtue and happiness are not attained by chance, nor by a cold and languid approbation; they must be sought with ardour, attended to with diligence, and every assistance must be eagerly embraced that may enable you to obtain them. Consider, that good and evil are now before you; that if you do not heartily choose and love the one, you must undoubtedly be the wretched victim of the other. Your trial is now begun; you must either become one of the glorious *children of God*, who are to rejoice in his love

for ever; or a *child of destruction*;—miserable in this life, and punished with eternal death hereafter. Surely, you will be impressed by so awful a situation! you will earnestly pray to be directed into that road of life, which leads to excellence and happiness; and, you will be thankful to every kind hand that is held out, to set you forward in your journey.

The first step must be to awaken your mind to a sense of the importance of the task before you, which is no less than to bring your frail nature to that degree of Christian perfection, which is to qualify it for immortality; and, without which it is necessarily incapable of happiness: for it is a truth never to be forgotten, that God has annexed happiness to virtue, and misery to vice, by the unchangeable nature of things; and that, a wicked being, while he continues such, is in a natural incapacity of enjoying happiness, even with the concurrence of all those outward circumstances which in a virtuous mind would produce it.

As there are degrees of virtue and vice, so are there of reward and punishment, both here and hereafter: but, let not my dearest Niece aim only at escaping the dreadful doom of the wicked,—let your desires take a nobler flight, and aspire after those transcendant honours, and that brighter crown of glory, which await those who have excelled in virtue; and, let the animating thought, that every secret effort to gain his favour, is noted by your all-seeing Judge, who will, with infinite goodness, proportion your reward to your labours, excite every faculty of your soul to please and

serve him. To this end, you must *inform your understanding* what you ought to *believe* and to *do*.—You must *correct* and *purify* your *heart*; cherish and improve all its good affections, and continually mortify and subdue those that are evil.—You must *form* and *govern* your *temper* and *manners*, according to the laws of benevolence and justice; and qualify yourself, by all means in your power, for a *useful* and *agreeable* member of society. All this, you see, is no light business, nor can it be performed without a sincere and earnest application of the mind, as to its great and constant object. When once you consider life, and the duties of life, in this manner, you will listen eagerly to the voice of instruction and admonition, and seize every opportunity of improvement; every useful hint will be laid up in your heart, and your chief delight will be in those persons, and those books, from which you can learn true wisdom.

The only sure foundation of human virtue is religion, and the foundation and first principle of religion is in the belief of the one only God, and a just sense of his attributes. This, you will think, you have learned long since, and possess in common with almost every human creature in this enlightened age and nation; but, believe me, it is less common than you imagine, to believe in the true God; that is, to form such a notion of the Deity as is agreeable to truth, and consistent with those infinite perfections, which all profess to ascribe to him. To form worthy notions of the Supreme Being, as far as we are capable, is essential to true religion and mo-

ality ; for as it is our duty to imitate those qualities of the Divinity, which are imitable by us, so is it necessary we should know what they are, and fatal to mistake them. Can those who think of God with servile dread and terror, as of a gloomy tyrant, armed with almighty power to torment and destroy them, be said to believe in the true God?—in that God who, the Scriptures say, is love?—the kindest and best of Beings, who made all creatures in bountiful goodness, that he might communicate to them some portion of his own unalterable happiness!—who condescends to style himself our Father! and who pitieth us, as a father pitieth his own children!—Can those who expect to please God by cruelty to themselves, or to their fellow creatures,—by horrid punishments of their own bodies for the sin of their souls,—or, by more horrid persecution of others for difference of opinion, be called true believers? Have they not set up another God in their own minds, who rather resembles the worst of beings than the best?—Nor do those act on surer principles, who think to gain the favour of God by senseless enthusiasm and frantic raptures, more like the wild excesses of the most depraved human love, than that reasonable adoration, that holy reverential love, which is due to the pure and holy Father of the universe. Those, likewise, who murmur against his Providence, and repine under the restraint of his commands, cannot firmly believe him infinitely wise and good. If we are not disposed to trust him for future events, to banish fruitless anxiety, and to believe that all things work together

for good to those that love him, surely we do not really believe in the God of mercy and truth. If we wish to avoid all remembrance of him, all communion with him, as much as we dare, surely we do not believe him to be the source of joy and comfort, the dispenser of all good.

How lamentable it is, that so few hearts should feel the pleasures of real piety ! that prayer and thanksgiving should be performed, as they too often are, not with joy, and love, and gratitude ; but, with cold indifference, melancholy dejection, or secret horror !—It is true, we are all such frail and sinful creatures, that we justly fear to have offended our gracious Father ; but let us remember the condition of his forgiveness ; if you have sinned,—“sin no more.” He is ready to receive you whenever you sincerely turn to him ;—and He is ready to assist you, when you do but desire to obey him. Let your devotion, then, be the language of filial love and gratitude ; confide to this kindest of Fathers every want and every wish of your heart :—but submit them all to his will, and freely offer him the disposal of yourself, and of all your affairs. Thank him for his benefits and even for his punishments,—convinced that these also are benefits, and mercifully designed for your good. Implore his direction in all difficulties ; his assistance in all trials ; his comfort and support in sickness or affliction ; his restraining grace in time of prosperity and joy. Do not persist in desiring what his Providence denies you ; but be assured it is not good for you. Refuse not any thing he allots you, but embrace

it as the best and properest for you. Can you do less to your heavenly Father than what your duty to an earthly one requires?—If you were to ask permission of your father to do, or to have any thing you desire, and he should refuse it to you, would you obstinately persist in setting your heart upon it, notwithstanding his prohibition? would you not say, My father is wiser than I am; he loves me, and would not deny my request, if it were fit to be granted; I will, therefore, banish the thought, and cheerfully acquiesce in his will?—How much rather should this be said of our heavenly Father, whose wisdom cannot be mistaken, and whose bountiful kindness is infinite!—Love Him, therefore, in the same manner as you love your earthly parents, but in a much higher degree,—in the highest your nature is capable of. Forget not to dedicate yourself to his service every day; to implore his forgiveness of your faults, and his protection from evil, every night: and this not merely in formal words, unaccompanied by any act of the mind, but “in spirit and “in truth;” in grateful love, and humble adoration. Nor let these stated periods of worship be your only communication with him; accustom yourself to think often of him, in all your waking hours;—to contemplate his wisdom and power, in the works of his hands;—to acknowledge his goodness in every object of use or of pleasure;—to delight in giving him praise in your inmost heart, in the midst of every innocent gratification,—in the liveliest hour of social enjoyment. You cannot conceive, if you have not experienced, how

much such silent acts of gratitude and love will enhance every pleasure; nor what sweet serenity and cheerfulness such reflections will diffuse over your mind. On the other hand, when you are suffering pain or sorrow, when you are confined to an unpleasant situation, or engaged in a painful duty, how will it support and animate you, to refer yourself to your Almighty Father!—to be assured that He knows your state and your intentions; that no effort of virtue is lost in his sight, nor the least of your actions or sufferings disregarded or forgotten!—that his hand is ever over you, to ward off every real evil, which is not the effect of your own ill-conduct, and to relieve every suffering that is not useful to your future well-being.

You see, my dear, that true devotion is not a melancholy sentiment that depresses the spirits, and excludes the ideas of pleasure, which youth is fond of: on the contrary, there is nothing so friendly to joy, so productive of true pleasure, so peculiarly suited to the warmth and innocence of a youthful heart. Do not, therefore, think it too soon to turn your mind to God; but offer him the first fruits of your understanding and affections: and be assured, that the more you increase in love to him, and delight in his laws, the more you will increase in happiness, in excellence, and honour:—that, in proportion as you improve in true piety, you will become dear and amiable to your fellow-creatures; contented and peaceful in yourself; and qualified to enjoy the best blessings of this life, as well as to inherit the glorious promise of immortality.

Thus far have I spoken of the first principles of all religion ; namely, belief in God, worthy notions of his attributes, and suitable affections towards him ;—which will naturally excite a sincere desire of obedience. But, before you can obey his will, you must know what that will is ; you must inquire in what manner he has declared it, and where you may find those laws which must be the rule of your actions.

The great laws of morality are indeed written in our hearts, and may be discovered by reason ; but reason is of slow growth, very unequally dispensed to different persons, liable to error, and confined within very narrow limits in all. If, therefore, God vouchsafed to grant a particular revelation of his will ;—if he has been so unspeakably gracious, as to send his Son into the world to reclaim mankind from error and wickedness, —to die for our sins, and to teach us the way to eternal life ;—surely it becomes us to receive his precepts with the deepest reverence ; to love and prize them above all things ; and to study them constantly, with an earnest desire to conform our thoughts, our words, and actions to them.

As you advance in years and understanding, I hope you will be able to examine for yourself the evidences of the Christian Religion, and be convinced, on rational grounds, of its divine authority. At present, such inquiries would demand more study, and greater powers of reasoning, than your age admits of. It is your part, therefore, till you are capable of understanding the proofs, to believe your parents and teachers, that the

Holy Scriptures are writings inspired by God, containing a true history of facts, in which we are deeply concerned;—a true recital of the laws given by God to Moses, and of the precepts of our blessed Lord and Saviour, delivered from his own mouth to his disciples, and repeated and enlarged upon in the edifying epistles of his Apostles,—who were men chosen from amongst those who had the advantage of conversing with our Lord, to bear witness of his miracles, and resurrection;—and who, after his ascension, were assisted and inspired by the Holy Ghost. This sacred volume must be the rule of your life: in it you will find all truths necessary to be believed; and plain and easy directions for the practice of every duty. Your Bible, then, must be your chief study and delight: but, as it contains many various kinds of writing, some parts obscure and difficult of interpretation, others plain and intelligible to the meanest capacity, I would chiefly recommend to your frequent perusal such parts of the Sacred Writings as are most adapted to your understanding, and most necessary for your instruction.—Our Saviour's precepts were spoken to the common people amongst the Jews; and were therefore given in a manner easy to be understood, and equally striking and instructive to the learned and unlearned: for, the most ignorant may comprehend them, whilst the wisest must be charmed and awed, by the beautiful and majestic simplicity with which they are expressed. Of the same kind are the Ten Commandments, delivered by God to Moses; which, as they were designed for

universal laws, are worded in the most concise and simple manner, yet with a majesty which commands our utmost reverence.

I think you will receive great pleasure, as well as improvement, from the Historical Books of the Old Testament, provided you read them as an history, in a regular course, and keep the thread of it in your mind, as you go on. I know of none, true or fictitious, that is equally wonderful, interesting, and affecting; or that is told in so short and simple a manner as this, which is, of all histories, the most authentic.

In my next Letter, I will give you some brief directions, concerning the method and course I wish you to pursue, in reading the Holy Scriptures. May you be enabled to make the best use of this most precious gift of God,—this sacred treasury of knowledge! May you read the Bible, not as a task, nor as the dull employment of that day only in which you are forbidden more lively entertainments;—but with a sincere and ardent desire of instruction; with that love and delight in God's word, which the holy Psalmist so pathetically felt, and described, and which is the natural consequence of loving God and virtue!

Though I speak this of the Bible in general, I would not be understood to mean that every part of the volume is equally interesting. I have already said, that it consists of various matter, and various kinds of books, which must be read with different views and sentiments. The having some general notion of what you are to expect from each book, may possibly help you

to understand them, and heighten your relish of them. I shall treat you as if you were perfectly new to the whole : for so I wish you to consider yourself ; because the time and manner, in which children usually read the Bible, are very ill calculated to make them really acquainted with it ; and too many people who have read it thus, without understanding it in their youth, satisfy themselves that they know enough of it, and never afterwards study it with attention, when they come to a maturer age.

Adieu ! my beloved Niece !—If the feelings of your heart, whilst you read my Letters, correspond with those of mine, whilst I write them, I shall not be without the advantage of your partial affection, to give weight to my advice : for, believe me, my own dear girl, my heart and eyes overflow with tenderness while I tell you, with how warm and earnest prayers for your happiness here, and hereafter, I subscribe myself

Your faithful friend,

and most affectionate AUNT.

LETTER II.

ON THE STUDY OF THE HOLY SCRIPTURES.

I now proceed to give my dear Niece some short sketches of the matter contained in the different books of the Bible, and of the course in which they ought to be read.

The first book, GENESIS, contains the most grand, and, to us, the most interesting events that ever happened in the universe:—The creation of the world, and of man:—The deplorable fall of man, from his first state of excellence and bliss, to the distressed condition in which we see all his descendants continue:—The sentence of death pronounced on Adam, and on all his race; with the reviving promise of that deliverance which has since been wrought for us by our blessed Saviour:—The account of the early stage of the world:—Of the universal deluge:—The division of mankind into different nations and languages:—The story of Abraham, the founder of the Jewish people; whose unshaken faith and obedience, under the severest trial that human nature could sustain, obtained such favour in the sight of God, that he vouchsafed to style him his *friend*, and promised to make of his posterity a great nation; and that, in his seed, that is, in one of his descendants, all the kingdoms of the earth should be blessed.—This, you will easily see, refers to the

Messiah, who was to be the blessing and deliverance of all nations. It is amazing that the Jews, possessing this prophecy among many others, should have been so blinded by prejudice, as to have expected from this great personage, only a temporal deliverance of their own nation from the subjection to which they were reduced under the Romans: it is equally amazing, that some Christians should, even now, confine the blessed effects of his appearance upon earth, to this or that particular sect, or profession, when he is so clearly and emphatically described as the Saviour of the *whole world*!

The story of Abraham's proceeding to sacrifice his only Son at the command of God, is affecting in the highest degree, and sets forth a pattern of unlimited resignation, that every one ought to imitate, in those trials of obedience under temptation, or of acquiescence under afflicting dispensations, which fall to their lot. Of this we may be assured, that our trials will be always proportioned to the powers afforded us: if we have not Abraham's strength of mind, neither shall we be called upon to lift the bloody knife against the bosom of an only child: but, if the Almighty arm should be lifted up against him, we must be ready to resign him, and all we hold dear, to the Divine will. This action of Abraham has been censured by some, who do not attend to the distinction between obedience to a special command, and the detestably cruel sacrifices of the heathens, who sometimes voluntarily, and without any Divine injunctions, offered up their own children, under the notion of appeasing the anger of their gods. An

absolute command from God himself,—as in the case of Abraham, entirely alters the moral nature of the action; since He, and He only, has a perfect right over the lives of his creatures, and may appoint whom he will, either angel or man, to be his instrument of destruction. That it was really the voice of God which pronounced the command, and not a delusion, might be made certain to Abraham's mind, by means we do not comprehend, but which we know to be within the power of Him who made our souls as well as our bodies, and who can control and direct every faculty of the human mind: and we may be assured, that if He was pleased to reveal himself so miraculously, he would not leave a possibility of doubting whether it was a real or an imaginary revelation: thus the sacrifice of Abraham appears to be clear of all superstition, and remains the noblest instance of religious faith and submission that was ever given by a mere man: we cannot wonder that the blessings bestowed on him for it, should have been extended to his posterity.

This book proceeds with the history of Isaac, which becomes very interesting to us, from the touching scene I have mentioned;—and, still more so, if we consider him as the type of our Saviour. It recounts his marriage with Rebecca;—the birth and history of his two sons; Jacob, the father of the twelve tribes; and Esau, the father of the Edomites, or Idumeans:—the exquisitely affecting story of Joseph and his brethren,—and of his transplanting the Israelites into Egypt, who there multiplied to a great nation.

In EXODUS, you read of a series of wonders, wrought by the Almighty, to rescue the oppressed Israelites from the cruel tyranny of the Egyptians, who, having first received them as guests, by degrees reduced them to a state of slavery. By the most peculiar mercies and exertions in their favour, God prepared his chosen people to receive, with reverent and obedient hearts, the solemn restitution of those primitive laws, which probably he had revealed to Adam and his immediate descendants, or which, at least, he had made known by the dictates of conscience ; but which, time and the degeneracy of mankind had much obscured. —This important revelation was made to them in the wilderness of Sinai: there, assembled before the burning mountain, surrounded “with blackness, and darkness, and tempest,” they heard the awful voice of God pronounce the eternal law, impressing it on their hearts with circumstances of terror, but without those encouragements, and those excellent promises, which were afterwards offered to mankind by Jesus Christ.

Thus were the great laws of morality restored to the Jews, and, through them, transmitted to other nations ; and by that means a great restraint was opposed to the torrent of vice and impiety, which began to prevail over the world.

To those moral precepts which are of perpetual and universal obligation, were superadded, by the ministration of Moses, many peculiar institutions, wisely adapted to different ends ;—either to fix the memory of those past deliverances, which were figurative of a future

and far greater salvation,—to place inviolable barriers between the Jews and the idolatrous nations, by whom they were surrounded,—or, to be the civil law, by which the community was to be governed.

To conduct this series of events, and to establish these laws with his people, God raised up that great prophet Moses, whose faith and piety enabled him to undertake and execute the most arduous enterprises, and to pursue, with unabated zeal, the welfare of his countrymen. Even in the hour of death, this generous ardour still prevailed; his last moments were employed in fervent prayers for their prosperity, and in rapturous gratitude for the glimpse vouchsafed him of a *Saviour*, far greater than himself, whom God would one day raise up to his people.

Thus did Moses, by the excellency of his faith, obtain a glorious pre-eminence among the saints and prophets in heaven; while, on earth, he will be ever revered, as the first of those benefactors to mankind, whose labours for the public good have endeared their memory to all ages.

The next book is LEVITICUS; which contains little besides the laws for the peculiar ritual observance of the Jews, and consequently affords no great instruction to us now: you may therefore pass it over entirely; and, for the same reason, you may omit the first eight chapters of NUMBERS. The rest of Numbers is chiefly a continuation of the history, with some ritual laws.

IN DEUTERONOMY, Moses makes a recapitulation of the foregoing history, with zealous exhortations to the people, faithfully to worship and obey that God, who had worked such amazing wonders for them; he promises them the noblest temporal blessings, if they should prove obedient; and adds the most awful and striking denunciations against them, should they rebel against, or forsake the true God.

I have before observed, that the sanctions of the Mosaic law were, *temporal* rewards and punishments; those of the New Testament are *eternal*: these last, as they are so infinitely more forcible than the first, were reserved for the last, best gift to mankind; and were revealed by the Messiah, in the fullest and clearest manner:—Moses, in this book, directs the method in which the Israelites were to deal with the seven nations, whom they were appointed to punish for their profligacy and idolatry; and whose land they were to possess, when they had driven out the old inhabitants. He gives them excellent laws, civil as well as religious, which were, ever after, the standing municipal laws of that people.—This book concludes with Moses' song and death.

The book of JOSHUA contains the conquests of the Israelites over the seven nations, and their establishment in the Promised Land.—Their treatment of these conquered nations may appear to you very cruel and unjust, if you consider it as their *own* act, unauthorized by a positive command: but they had the most abso-

lute injunctions, not to spare these corrupt people ;—
“to make no covenant with them, nor shew mercy to
“them, but utterly to destroy them.” And the reason
is given :—“lest they should turn away the Israelites
“from following the Lord, that they might serve other
“gods.”* The children of Israel are to be considered
as instruments in the hand of the Lord, to punish those
whose idolatry and wickedness had deservedly brought
destruction on them : this example, therefore, cannot
be pleaded in behalf of cruelty, or bring any imputation
on the character of the Jews.

With regard to other cities which did not belong to
these seven nations, they were directed to deal with
them, according to the common law of arms at that
time. If the city submitted, it became tributary, and
the people were spared ; if it resisted, the men were to
be slain, but the women and children saved.† Yet,
though the crime of cruelty cannot be justly laid
to their charge on this occasion, you will observe, in
the course of their history, many things recorded of
them very different from what you would expect from
the chosen people of God, if you supposed them select-
ed on account of their own merit ; their national char-
acter was by no means amiable : and we are repeatedly
told that they were not chosen for their superior righ-
teousness :—“for, they were a stiff-necked people, and
“provoked the Lord with their rebellions from the day
“they left Egypt.”—“You have been rebellious against
“the Lord,” says Moses, “from the day that I knew

* Deut. chap. ii.

† Deut. chap. xx.

you.”*—And he vehemently exhorts them not to flatter themselves that their success was, in any degree, owing to their own merits. They were appointed to be the scourge of other nations, whose crimes rendered them fit objects of Divine chastisement. For the sake of righteous Abraham, their founder, and perhaps for many other wise reasons, undiscovered to us, they were selected from a world over-run with idolatry, to preserve upon earth the pure worship of the One only God, and to be honoured with the birth of the Messiah amongst them. For this end, they were precluded by Divine command, from mixing with any other people, and defended, by a great number of peculiar rites, and observances, from falling into the corrupt worship practised by their neighbours.

The book of JUDGES, in which you will find the affecting stories of Samson and of Jephthah, carries on the history from the death of Joshua, about two hundred and fifty years: but, the facts are not told in the times in which they happened; which makes some confusion; and, it will be necessary to consult the marginal dates and notes, as well as the index, in order to get any clear idea of the succession of events during that period.

The history then proceeds regularly through the two books of SAMUEL, and those of KINGS.—Nothing can be more interesting and entertaining than the reigns of

* Deut. chap. ix. ver. 24.

Saul, David, and Solomon ; but, after the death of Solomon, when ten tribes revolted from his son Rehoboam, and became a separate kingdom, you will find some difficulty in understanding distinctly the histories of the two kingdoms of Israel and Judah, which are blended together, and, by the likeness of the names, and other particulars, will be apt to confound your mind, without great attention to the different threads thus carried on together : the Index here will be of great use to you.—The Second Book of Kings concludes with the Babylonish captivity, 588 years before Christ ; till which time, the kingdom of Judea had descended uninterruptedly in the line of David.

The first book of CHRONICLES begins with a genealogy from Adam, through all the tribes of Israel and Judah : and the remainder is the same history which is contained in the books of Kings, with little or no variation, till the separation of the ten tribes : from that period it proceeds with the history of the kingdom of Judah alone, and gives therefore a more regular and clear account of the affairs of Judah than the book of Kings. You may pass over the first book of Chronicles, and the nine first chapters of the second book : but, by all means read the remaining chapters, as they will give you more clear and distinct ideas of the history of Judah than that you read in the second book of Kings. The second of Chronicles ends, like the second of Kings, with the Babylonish captivity.

You must pursue the history in the book of EZRA, which gives an account of the return of some of the Jews, on the edict of Cyrus, and of the rebuilding the Lord's temple.

NEHEMIAH carries on the history for about twelve years, when he himself was governor of Jerusalem, with authority to rebuild the walls, &c.

The story of ESTHER is prior in time to that of Ezra and Nehemiah; as you will see by the marginal dates; however, as it happened during the seventy years' captivity, and is a kind of episode, it may be read in its own place.

This is the last of the canonical books that is properly historical: and I would therefore advise, that you pass over what follows, till you have continued the history through the apocryphal books.

The history of JOB is probably very ancient, though that is a point upon which learned men have differed: it is dated, however, 1520 years before Christ: I believe it is uncertain by whom it was written: many parts of it are obscure, but it is well worth studying, for the extreme beauty of the poetry, and for the noble and sublime devotion it contains.—The subject of the dispute, between Job and his pretended friends, seems to be, whether the Providence of God distributes the rewards and punishments of this life, in exact proportion to the merit or demerit of each individual. His antagonists suppose that it does: and therefore infer

from Job's uncommon calamities, that, notwithstanding his apparent righteousness, he was in reality a grievous sinner: they aggravate his supposed guilt, by the imputation of hypocrisy, and call upon him to confess it, and to acknowledge the justice of his punishment. Job asserts his own innocence and virtue in the most pathetic manner, yet does not presume to accuse the Supreme Being of injustice. Elihu attempts to arbitrate the matter, by alleging the impossibility that so frail and ignorant a creature as man, should comprehend the ways of the Almighty, and, therefore, condemns the unjust and cruel inference the three friends had drawn from the sufferings of Job. He also blames Job for the presumption of acquitting himself of all iniquity, since the best of men are not pure in the sight of God,—but all have something to repent of; and he advises him to make this use of his afflictions. At last, by a bold figure of poetry, the Supreme Being is himself introduced, speaking from the whirlwind, and silencing them all by the most sublime display of his own power, magnificence, and wisdom, and of the comparative littleness and ignorance of man.—This indeed is the only conclusion of the argument which could be drawn, at a time, when life and immortality were not yet brought to light. A future retribution is the only satisfactory solution of the difficulty arising from the sufferings of good people in this life.

Next follow the PSALMS; with which you cannot be too conversant. If you have any taste, either for

poetry or devotion, they will be your delight, and will afford you a continual feast. The Bible translation is far better than that used in the Common Prayer Book ; and will often give you the sense, when the other is obscure. In this, as well as in all other parts of the Scripture, you must be careful always to consult the margin, which gives you the corrections made since the last translation, and is generally preferable to the words of the text. I would wish you to select some of the Psalms that please you best, and get them by heart ; or, at least, make yourself mistress of the sentiments contained in them : Dr. Delany's Life of David will shew you the occasions on which several of them were composed, which add much to their beauty and propriety : and, by comparing them with the events of David's life, you will greatly enhance your pleasure in them. Never did the spirit of true piety breathe more strongly than in these divine songs ; which, being added to a rich vein of poetry, makes them more captivating to my heart and imagination than any thing I ever read. You will consider how great disadvantages any poems must sustain from being rendered literally into prose, and then imagine how beautiful these must be in the original. May you be enabled, by reading them frequently, to transfuse into your own breast that holy flame which inspired the writer !—To delight in the Lord, and in his laws, like the Psalmist,—to rejoice in him always, and to think “ one day in his courts better than a thousand ! ”—But, may you escape the heart-piercing sorrow of such repentance as that

of David,—by avoiding sin, which humbled this unhappy king to the dust,—and which cost him such bitter anguish, as it is impossible to read of without being moved! Not all the pleasures of the most prosperous sinner could counterbalance the hundredth part of those sensations described in his Penitential Psalms;—and which must be the portion of every man, who has fallen from a religious state into such crimes, when once he recovers a sense of religion and virtue, and is brought to a real hatred of sin: however available such repentance may be to the safety and happiness of the soul after death, it is a state of such exquisite suffering here, that one cannot be enough surprised at the folly of those who indulge in sin, with the hope of living to make their peace with God by repentance. Happy are they who preserve their innocence unsullied by any great or wilful crimes, and who have only the common failings of humanity to repent of; these are sufficiently mortifying to a heart deeply smitten with the love of virtue, and with the desire of perfection.—There are many very striking prophecies of the Messiah, in these divine songs; particularly in Psalm xxii. such may be found scattered up and down almost throughout the Old Testament. To bear testimony to *him* is the great and ultimate end, for which the spirit of prophecy was bestowed on the sacred writers;—but this will appear more plainly to you, when you enter on the study of prophecy, which you are now much too young to undertake.

The PROVERBS and ECCLESIASTES are rich stories of wisdom ; from which I wish you to adopt such maxims as may be of infinite use, both to your temporal and eternal interest. But, detached sentences are a kind of reading not proper to be continued long at a time ; a few of them, well chosen and digested, will do you much more service than to read half a dozen chapters together ; in this respect they are directly opposite to the historical books, which, if not read in continuation, can hardly be understood, or retained to any purpose.

The SONG of SOLOMON is a fine poem ; but its mystical reference to religion lies too deep for a common understanding : if you read it, therefore, it will be rather as matter of curiosity than of edification.

Next follow the PROPHECIES, which, though highly deserving the greatest attention and study, I think you had better omit for some years, and then read them with a good exposition ; as they are much too difficult for you to understand, without assistance. Dr. Newton on the Prophecies will help you much, whenever you undertake this study ;—which you should by all means do, when your understanding is ripe enough ; because one of the main proofs of our religion rests on the testimony of the Prophecies ; and they are very frequently quoted, and referred to, in the New Testament : besides, the sublimity of the language, and sentiments, through all the disadvan-

tages of antiquity and translation, must, in very many passages, strike every person of taste; and the excellent moral and religious precepts found in them, must be useful to all.

Though I have spoken of these books, in the order in which they stand, I repeat that they are not to be read in that order:—but that the thread of the history is to be pursued, from Nehemiah, to the first book of MACCABEES, in the Apocrypha; taking care to observe the Chronology regularly, by referring to the Index, which supplies the deficiencies of this history, from *Josephus' Antiquities of the Jews*. The first of Maccabees carries on the story till within 195 years of our Lord's circumcision; the second book is the same narrative, written by a different hand, and does not bring the history so forward as the first; so that it may be entirely omitted, unless you have the curiosity to read some particulars of the heroic constancy of the Jews, under the tortures inflicted by their heathen conquerors; with a few other things not mentioned in the first book.

You must then connect the history by the help of the Index, which will give you brief heads of the changes that happened in the state of the Jews, from his time till the birth of the Messiah.

The other books of the Apocrypha, though not admitted as of sacred authority, have many things well worth your attention; particularly the admirable book

called ECCLESIASTICUS, and the book of WISDOM. But, in the course of reading which I advise, these must be omitted till after you have gone through the Gospels and Acts, that you may not lose the historical thread.—I must reserve, however, what I have to say to you concerning the New Testament, to another letter.

Adieu, my dear !



LETTER III.

ON THE SAME SUBJECT.

My dearest Niece,

WE come now to that part of Scripture, which is the most important of all ; and which you must make your constant study, not only till you are thoroughly acquainted with it, but all your life long ; because, how often soever repeated, it is impossible to read the life and death of our blessed Saviour, without renewing and increasing in our hearts that love, and reverence, and gratitude towards him, which is so justly due for all he did, and suffered, for us ! Every word that fell from his lips is more precious than all the treasures of the earth ; for his “ are the words of eternal life ! ” They must, therefore, be laid up in your heart, and constantly referred to on all occasions, as

the rule and direction of all your actions; particularly those very comprehensive moral precepts he has graciously left with us, which can never fail to direct us aright, if fairly and honestly applied: such as, *Whatsoever ye would that men should do unto you, even so do unto them.*—There is no occasion, great or small, on which you may not safely apply this rule, for the direction of your conduct: and, whilst your heart honestly adheres to it, you can never be guilty of any sort of injustice or unkindness. The two great commandments, which contain the summary of our duty to God and man, are no less easily retained, and made a standard by which to judge our own hearts;—*To love the Lord our God with all our hearts, with all our minds, with all our strength; and our neighbour, or fellow creature, as ourselves.* “Love worketh no ill to his neighbour;” therefore, if you have true benevolence, you will never do any thing injurious to individuals, or to society. Now, all crimes whatever are, in their remoter consequences at least, if not immediately, and apparently, injurious to the society in which we live. It is impossible to *love God*, without desiring to please him, and, as far as we are able, to resemble him; therefore, the love of God must lead to every virtue in the highest degree: and, we may be sure, we do not truly love him, if we content ourselves with avoiding flagrant sins, and do not strive, in good earnest, to reach the greatest degree of perfection we are capable of. Thus do those few words direct us to the highest Christian virtue. Indeed, the whole tenour of

the Gospel is to offer us every help, direction, and motive, that can enable us to attain that degree of perfection, on which depends our eternal good.

What an example is set before us in our blessed Master ! How is his whole life, from earliest youth, dedicated to the pursuit of true wisdom, and to the practice of the most exalted virtue ! When you see him, at *twelve years of age*, in the temple amongst the doctors, hearing them, and asking them questions on the subject of religion, and astonishing them all with his understanding and answers,—you will say, perhaps, “ Well might the Son of God, even at those years, be “ far wiser than the aged : but can a mortal child emulate such heavenly wisdom ? Can such a pattern be “ proposed to *my* imitation ? ”—Yes, my dear ;—remember, that he has bequeathed to you his heavenly wisdom, as far as concerns your own good. He has left you such declarations of his will, and of the consequences of your actions, as you are, even now, fully able to understand, if you will but attend to them. If, then, you will imitate his zeal for knowledge ;—if you will delight in gaining information and improvement ; you may, even now, become *wise unto salvation*. Unmoved by the praise he acquired amongst these learned men, you see him meekly return to the subjection of a child, under those who appeared to be his parents, though he was in reality their Lord : you see him return to live with them, to work for them, and to be the joy and solace of their lives ; till the time came, when he was to enter on that scene of public action, for

which his heavenly Father had sent him from his own right hand, to take upon him the form of a poor carpenter's son. What a lesson of humility is this, and of obedience to parents!—When, having received the glorious testimony from heaven, of his being the beloved Son of the Most High, he enters on his public ministry, what an example does he give us, of the most extensive and constant benevolence!—how are all his hours spent in doing good to the souls and bodies of men! not the meanest sinner is below his notice:—to reclaim and save them, he condescends to converse familiarly with the most corrupt as well as the most abject. All his miracles are wrought to benefit mankind; not one to punish and afflict them. Instead of using the almighty power which accompanied him, to the purpose of exalting himself and treading down his enemies, he makes no other use of it than to heal and to save.

When you come to read of his sufferings and death, the ignominy and reproach, the sorrow of mind, and torment of body, which he submitted to;—when you consider, that it was all for our sakes; “that by his stripes, we are healed,”—and by his death we are raised from destruction to everlasting life,—what can I say, that can add any thing to the sensations you must then feel?—No power of language can make the scene more touching than it appears in the plain and simple narrations of the Evangelists. The heart that is unmoved by it can be scarcely human:—but, my dear, the emotions of tenderness and compunction, which almost every one feels in reading this account, will be

of no avail, unless applied to the true end ;—unless it inspires you with a sincere and warm affection towards your blessed Lord ;—with a firm resolution to obey his commands ;—to be his faithful disciple ; and ever to renounce and abhor those sins, which brought mankind under Divine condemnation, and from which we have been redeemed at so dear a rate. Remember, that the title of *Christian*, or follower of Christ, implies a more than ordinary degree of holiness and goodness. As our motives to virtue are stronger than those which are afforded to the rest of mankind, our guilt will be proportionably greater, if we depart from it.

Our Saviour appears to have had three great purposes, in descending from his glory, and dwelling amongst men. The first, to teach them true virtue, both by his example and precepts :—the second, to give them the most forcible motives to the practice of it, “by bringing life and immortality to light,” by shewing them the certainty of a resurrection and judgment, and the absolute necessity of obedience to God’s laws :—the third, to sacrifice himself for us, to obtain, by his death, the remission of our sins, upon our repentance and reformation, and the power of bestowing on his sincere followers the inestimable gift of immortal happiness.

What a tremendous scene of the *last day* does the Gospel place before our eyes !—of *that day* when you, and every one of us, shall awake from the grave, and behold the Son of God, on his glorious tribunal, attended by millions of celestial beings, of whose superior excellence we can now form no adequate idea ;—when,

in presence of all mankind, of those holy angels, and of the great Judge himself, you must give an account of your past life, and hear your final doom, from which there can be no appeal, and which must determine your fate to all eternity! Then think,—if for a moment you can bear the thought,—what will be the desolation, shame, and anguish of those wretched souls, who shall hear these dreadful words: “*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*”—O, my beloved child! I cannot support even the idea of your becoming one of those undone, lost creatures: I trust in God’s mercy, that you will make a better use of that knowledge of his will, which he has vouchsafed you, and of those amiable dispositions he has given you.

Let us, therefore, turn from this horrid, this insupportable view,—and rather endeavour to imagine, as far as is possible, what will be the sensation of your soul, if you shall hear our heavenly Judge address you in these transporting words: “*Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*”—Think what it must be to become an object of the esteem and applause, not only of all mankind assembled together,—but of all the host of heaven; of our blessed Lord himself,—nay, of his and our Almighty Father! to find your frail flesh changed in a moment into a glorious celestial body, endowed with perfect beauty, health, and agility;—to find your soul cleansed from all its faults and infirmities, exalted to the purest and noblest affections, over-

flowing with Divine love and rapturous gratitude!—to have your understanding enlightened and refined,—your heart enlarged and purified; and every power and disposition of mind and body, adapted to the highest relish of virtue and happiness!—Thus accomplished, to be admitted into the society of amiable and happy beings, all united in the most perfect peace and friendship, all breathing nothing but love to God, and to each other;—with them to dwell in scenes more delightful than the richest imagination can paint,—free from every pain and care, and from all possibility of change or satiety:—but, above all, to enjoy the more immediate presence of God himself;—to be able to comprehend and admire his adorable perfections in a high degree, though still far short of their infinity;—to be conscious of his love and favour, and to rejoice in the light of his countenance!—But here all imagination fails: we can form no idea of that bliss which may be communicated to us by such a near approach to the Source of all beauty and all good:—we must content ourselves with believing, that it is what *mortal eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.* The crown of all our joys will be, to know that we are secure of possessing them *for ever.*—What a transporting idea!

My dearest child, can you reflect on all these things, and not feel the most earnest longings after immortality? Do not all other views and desires seem mean and trifling, when compared with this? And does not your inmost heart resolve that this shall be the chief and

constant object of its wishes and pursuit, through the whole course of your life? If you are not insensible to that desire of happiness, which seems woven into our nature, you cannot surely be unmoved by the prospect of such a transcendent degree of it; and that, continued to all eternity,—perhaps continually increasing. You cannot but dread the forfeiture of such an inheritance, as the most insupportable evil!—Remember, then,—remember the conditions on which alone it can be obtained: God will not give to vice, to carelessness, or sloth, the prize he has proposed to virtue. You have every help that can animate your endeavours:—You have written laws to direct you;—the example of Christ and his disciples to encourage you;—the most awakening motives to engage you:—and you have, besides, the comfortable promise of constant assistance from the Holy Spirit, if you diligently and sincerely pray for it. O, my dear child! let not all this mercy be lost upon you;—but give your attention to this your only important concern, and accept, with profound gratitude, the inestimable advantages that are thus affectionately offered you.

Though the four Gospels are each of them a narration of the life, sayings, and death of Christ; yet, as they are not exactly alike, but some circumstances and sayings, omitted in one, are recorded in another, you must make yourself perfectly mistress of them all.

The ACTS of the holy Apostles, endowed with the Holy Ghost, and authorized by their divine Master,

come next in order to be read.—Nothing can be more interesting and edifying, than the history of their actions;—of the piety, zeal, and courage, with which they preached the glad tidings of Salvation;—and of the various exertions of the wonderful powers conferred on them by the Holy Spirit, for the confirmation of their mission.

The character of St. Paul, and his miraculous conversion, demand your particular attention: most of the Apostles were men of low birth and education; but St. Paul was a Roman citizen; that is, he possessed the privileges annexed to the freedom of the city of Rome, which was considered as an high distinction in those countries, that had been conquered by the Romans. He was educated amongst the most learned sect of the Jews, and by one of their principal doctors. He was a man of extraordinary eloquence, as appears not only in his writings, but in several speeches in his own defence, pronounced before governors and courts of justice, when he was called to account for the doctrines he taught.—He seems to have been of an uncommonly warm temper, and zealous in whatever religion he professed: this zeal, before his conversion, shewed itself in the most unjustifiable actions, by furiously persecuting the innocent Christians: but, though his actions were bad, we may be sure his intentions were good; otherwise we should not have seen a miracle employed to convince him of his mistake, and to bring him into the right way. This example may assure us of the mercy of God towards mistaken consciences,

and ought to inspire us with the most enlarged charity and good-will towards those, whose erroneous principles mislead their conduct: instead of resentment and hatred against their persons, we ought only to feel an active wish of assisting them to find the truth, since we know not whether, if convinced, they might not prove, like St. Paul, chosen vessels to promote the honour of God and of true religion. It is not my intention now to enter with you into any of the arguments for the truth of Christianity; otherwise it would be impossible wholly to pass over that which arises from this remarkable conversion, and which has been so admirably illustrated by a noble writer,* whose tract on this subject is in every body's hand.

Next follow the EPISTLES; which make a very important part of the New Testament; and you cannot be too much employed in reading them. They contain the most excellent precepts and admonitions, and are of particular use in explaining, more at large, several doctrines of Christianity, which we could not so fully comprehend without them. There are, indeed, in the Epistles of St. Paul, many passages hard to be understood: such, in particular, are the first eleven chapters to the Romans; the greater part of his Epistles to the Corinthians and Galatians; and several chapters of that to the Hebrews. Instead of perplexing yourself with these more obscure passages of Scripture, I would wish you to employ your attention chief-

* Lord Littleton.

ly on those that are plain ; and to judge of the doctrines taught in the other parts, by comparing them with what you find in these. It is through the neglect of this rule, that many have been led to draw the most absurd doctrines from the Holy Scriptures.—Let me particularly recommend to your careful perusal, the 12th, 13th, 14th, and 15th chapters of the Epistle to the Romans.—In the 14th chapter, St. Paul has in view the difference between the Jewish and Gentile, or Heathen, converts at that time : the former were disposed to look with horror on the latter, for their impiety in not paying the same regard to the distinctions of days and meats, that they did ; and the latter on the contrary, were inclined to look with contempt on the former, for their weakness and superstition. Excellent is the advice which the Apostle gives to both parties : he exhorts the Jewish converts not to judge, and the Gentiles not to despise ; remembering that the kingdom of heaven is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.—Endeavour to conform yourself to this advice ;—to acquire a temper of universal candour and benevolence : and learn neither to despise nor condemn any persons on account of their particular modes of faith and worship ; remembering always, that goodness is confined to no party ;—that there are wise and worthy men among all the sects of Christians ;—and that, to his own master, every one must stand or fall.

I will enter no further into the several points discussed by St. Paul in his various Epistles ;—most of them

too intricate for your understanding at present, and many of them beyond my abilities to state clearly : I will only again recommend to you, to read those passages frequently, which, with so much fervour and energy, excite you to the practice of the most exalted piety and benevolence. If the effusions of a heart, warmed with the tenderest affection of the whole human race ;—if precept, warning, encouragement, example, urged by an eloquence which such affection only could inspire, are capable of influencing your mind ; you cannot fail to find, in such parts of his epistles as are adapted to your understanding, the strongest persuasives to every virtue that can adorn and improve your nature.

The Epistle of St. JAMES is entirely practical, and exceedingly fine : you cannot study it too much. It seems particularly designed to guard Christians against misunderstanding some things in St. Paul's writings, which have been fatally perverted to the encouragement of a dependence on faith alone, without good works. But the more rational commentators will tell you, that by the works of the Law, which the Apostle asserts to be incapable of justifying us, he means, not the works of moral righteousness, but the ceremonial works of the Mosaic law, on which the Jews laid the greatest stress, as necessary to salvation. But St. James tells us, that, "if any man among us seem to be 'religious, and bridleth not his tongue, but deceiveth 'his own heart, that man's religion is vain.'" And

that pure religion, and undefiled before God the Father, is this: "To visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." Faith in Christ, if it produce not these effects, he declares is dead, or of no power.

The Epistles of St. PETER are also full of the best instructions and admonitions, concerning the relative duties of life; amongst which are set forth the duties of women in general, and of wives in particular. Some part of the second Epistle is prophetical; warning the church of false teachers, and false doctrines, which would undermine morality, and disgrace the cause of Christianity.

The first Epistle of St. JOHN is written in a highly figurative style, which makes it, in some parts, hard to be understood: but the spirit of divine love, which it so fervently expresses, renders it highly edifying and delightful.—That love of God and of man, which this beloved Apostle so pathetically recommends, is in truth the essence of religion, as our Saviour himself informs us.

The book of REVELATION contains a prophetical account of most of the great events relating to the Christian church, which were to happen from the time of the writer, St. John, to the end of the world. Many learned men have taken a great deal of pains to explain it; and they have done this in many instances very successfully: but, I think, it is yet too soon for

you to study this part of Scripture ; some years hence perhaps there may be no objection to your attempting it, and taking into your hands the best expositions to assist you in reading such of the most difficult parts of the New Testament as you cannot now be supposed to understand.—May Heaven direct you in studying this sacred volume, and render it the means of making you wise unto salvation !—May you love and reverence, as it deserves, this blessed and invaluable book, which contains the best rule of life, the clearest declaration of the will and laws of the Deity, the reviving assurance of favour to true penitents, and the unspeakably joyful tidings of eternal life, and happiness to all the truly virtuous ; through Jesus Christ, the Saviour and Deliverer of the world !

Adieu.

LETTER IV.

ON THE REGULATION OF THE HEART AND AFFECTIONS.

You will have read the New Testament to very little purpose, my dearest Niece, if you do not perceive the great end and intention of all its precepts to be the improvement and regulation of the heart :—not the outward actions alone, but the inward affections which

give birth to them, are the subjects of those precepts; as appears in our Saviour's explanation* of the commandments delivered to Moses; and in a thousand other passages of the Gospels, which it is needless to recite.

There are no virtues more insisted on, as necessary to our future happiness, than humility, and sincerity, or uprightness of heart; yet none more difficult and rare. Pride and vanity, the vices opposite to humility, are the sources of almost all the worst faults, both of men and women. The latter are particularly accused,—and not without reason,—of *vanity*, the vice of *little* minds, chiefly conversant with trifling subjects. Pride and vanity have been supposed to differ so essentially, as hardly ever to be found in the same person. “Too proud to be vain,” is a common expression; by which, I suppose, is meant, too proud to be over-anxious for the admiration of others: but this seems to be founded on mistake. Pride is, I think, an high opinion of one's self, and an affected contempt of others: I say *affected*; for, that it is not a *real* contempt, is evident from this—that the lowest object of it is important enough to torture the proud man's heart, only by refusing him the homage and admiration he requires. Thus Haman could relish none of the advantages in which he valued himself, whilst that Mordecai, whom he pretended to despise sat still in the king's gate, and would not bow to him as he passed.—But, as the proud man's contempt of others is only assumed with a view to awe

* Matt. v.

them into reverence by his pretended superiority, so it does not preclude an extreme inward anxiety about their opinions, and a slavish dependence on them for all his gratifications. Pride, though a distinct passion, is seldom unaccompanied by vanity, which is an extravagant desire of admiration. Indeed, I never saw an insolent person, in whom a discerning eye might not discover a very large share of vanity and of envy, its usual companion. One may, nevertheless, see many *vain* persons who are not *proud*; though they desire to be admired, they do not always admire themselves: but, as timid minds are apt to despair of those things they earnestly wish for, so you will often see the woman who is most anxious to be thought handsome, most inclined to be dissatisfied with her looks, and to think all the assistance of art too little to attain the end desired. To this cause, I believe, we may generally attribute affectation; which seems to imply a mean opinion of one's own real form, or character, while we strive against nature to alter ourselves by ridiculous contortions of body, or by feigned sentiments and unnatural manners. There is no art so mean, which this mean passion will not descend to for its gratification;—no creature so insignificant, whose incense it will not gladly receive. Far from despising others, the vain man will court them with the most assiduous adulation; in hopes, by feeding their vanity, to induce them to supply the craving wants of his own. He will put on the guise of benevolence, tenderness, and friendship, where he feels not the least degree of kindness, in order

to prevail on good-nature and gratitude to like and to commend him : but if, in any particular case, he fancies the airs of insolence and contempt may succeed better, he makes no scruple to assume them ; though so awkwardly, that he still appears to depend on the breath of the person he would be thought to despise. Weak and timid natures seldom venture to try this last method ; and, when they do, it is without the assurance necessary to carry it on with success : but a bold and confident mind will oftener endeavour to command and extort admiration than to court it. As women are more fearful than men, perhaps this may be one reason why they are more vain than proud ; whilst the other sex are oftener proud than vain. It is, I suppose, from some opinion of a certain greatness of mind accompanying the one vice rather than the other, that many will readily confess their pride, nay, and even be proud of their pride, whilst every creature is ashamed of being convicted of vanity. You see, however, that the end of both is the same, though pursued by different means : or, if it differs, it is in the importance of the subject.—Whilst men are proud of power, of wealth, dignity, learning, or abilities, young women are usually ambitious of nothing more than to be admired for their persons, their dress, or their most trivial accomplishments. The homage of men is their grand object ; but they only desire them to be in love with their *persons*, careless how despicable their *minds* appear, even to these their pretended adorers. I have known a woman so vain as to boast of the most dis-

graceful addresses; being contented to be thought meanly of, in points the most interesting to her honour, for the sake of having it known, that her person was attractive enough to make a man transgress the bounds of respect due to her character, which was not a vicious one, if you except this intemperate vanity. But this passion too often leads to the most ruinous actions, always corrupts the heart, and, when indulged, renders it, perhaps, as displeasing in the sight of the Almighty, as those faults which find least mercy from the world: yet, alas! it is a passion so prevailing, I had almost said universal, in our sex, that it requires all the efforts of reason, and all the assistance of grace, totally to subdue it. Religion is indeed the only effectual remedy for this evil. If our hearts are not dedicated to God, they will, in some way or other, be dedicated to the world, both in youth and age. If our actions are not constantly referred to Him,—if his approbation and favour be not our principal object, we shall certainly take up with the applause of men, and make that the ruling motive of our conduct. How melancholy is it to see this phantom so eagerly followed through life; whilst all that is truly valuable to us, is looked upon with indifference, or, at best, made subordinate to this darling pursuit!

Equally vain and absurd is every scheme of life that is not subservient to, and does not terminate in, that great end of our being, the attainment of real excellence, and of the favour of God. Whenever this becomes sincerely our object, then will pride and vanity,

envy, ambition, covetousness, and every evil passion, lose their power over us; and we shall, in the language of Scripture, “walk humbly with our God.” We shall then cease to repine under our natural or accidental disadvantages, and feel dissatisfied only with our moral defects;—we shall love and respect all our fellow creatures, as the children of the same dear parent, and particularly those who seek to do his will: All our delight will be “in the saints that are in the earth, and in such as excel in virtue.” We shall wish to cultivate good-will, and to promote innocent enjoyment, wherever we are:—we shall strive to please, not from vanity, but from benevolence. Instead of contemplating our own fancied perfections, or even our real superiority, with self-complacence, religion will teach us to “look into ourselves, and fear:”—the best of us, God knows, have enough to fear, if we honestly search into all the dark recesses of the heart, and bring out every thought and intention fairly to the light, to be tried by the precepts of our pure and holy religion.

It is with the rules of the Gospel we must compare ourselves, and not with the world around us; for we know, “that the many are wicked; and that we must “not be conformed to the world.”

How necessary it is, frequently thus to enter into ourselves, and search out our spirit, will appear, if we consider, how much the human heart is prone to insincerity, and how often, from being first led by vanity into attempts to impose upon others, we come at last to impose on ourselves.

There is nothing more common than to see people fall into the most ridiculous mistakes, with regard to their own characters: but I can by no means allow such mistakes to be unavoidable, and therefore innocent: they arose from voluntary insincerity, and are continued for want of that strict honesty towards ourselves and others, which the Scripture calls *singleness of heart*; and which, in modern language, is termed *simplicity*:—the most enchanting of all qualities, esteemed and beloved in proportion to its rareness.

He who “requires truth in the inward parts,” will not excuse our self-deception; for he has commanded us to examine ourselves diligently, and has given us such rules as can never mislead us, if we desire the truth, and are willing to see our faults, in order to correct them. But this is the point in which we are defective: we are desirous to gain our own approbation, as well as that of others, at a cheaper rate than that of being really what we ought to be; and we take pains to persuade ourselves that we are that, which we indolently admire and approve.

There is nothing in which this self-deception is more notorious, than in what regards sentiment and feeling. Let a vain young woman be told, that tenderness and softness is the peculiar charm of the sex; that even their weakness is lovely, and their fears becoming; and you will presently observe her grow so tender as to be ready to weep for a fly; so fearful, that she starts at a feather; and so weak hearted, that the smallest accident quite overpowers her. Her fondness and af-

section become fulsome and ridiculous; her compassion grows contemptible weakness; and her apprehensiveness the most abject cowardice: for, when once she quits the direction of Nature, she knows not where to stop, and continually exposes herself by the most absurd extremes.

Nothing so effectually defeats its own ends as this kind of affectation; for, though warm affections and tender feelings are beyond measure amiable and charming, when perfectly natural, and kept under the due control of reason and principle; yet nothing is so truly disgusting as the affectation of them, or even the unbridled indulgence of such as are real.

Remember, my dear, that our feelings were not given us for our ornament, but to spur us on to right actions.—Compassion, for instance, was not impressed upon the human heart, *only* to adorn the fair face with tears, and to give an agreeable languor to the eyes; it was designed to excite our utmost endeavours to relieve the sufferer. Yet, how often have I heard that selfish weakness, which flies from the sight of distress, dignified with the name of tenderness;—“My friend is, I hear, in the deepest affliction and misery;—I have not seen her;—for indeed I cannot bear such scenes,—they affect me too much!—Those who have less sensibility, are fitter for this world;—but, for my part, I own, I am not able to support such things.—I shall not attempt to visit her, till I hear she has recovered her spirits.” This have I heard said, with an air of complacence; and the poor selfish

creature has persuaded herself that she had finer feelings than those generous friends, who are sitting patiently in the house of mourning,—watching, in silence, the proper moment to pour in the balm of comfort;—who suppressed their own sensations, and only attended to those of the afflicted person; and whose tears flowed in secret, whilst their eyes and voice were taught to enliven the sinking heart with the appearance of cheerfulness.

That sort of tenderness, which makes us useless, may indeed be pitied and excused, if owing to natural imbecility; but, if it pretends to loveliness and excellence, it becomes truly contemptible.

The same degree of active courage is not to be expected in woman as in man; and not belonging to her nature, it is not agreeable in her: But passive courage,—patience and fortitude under sufferings,—presence of mind, and calm resignation in danger,—are surely desirable in every rational creature; especially in one professing to believe in an over-ruling Providence, in which we may at all times quietly confide, and which we may safely trust with every event that does not depend upon our own will. Whenever you find yourself deficient in these virtues, let it be a subject of shame and humiliation,—not of vanity and self-complacence: do not fancy yourself the more amiable for that which really makes you despicable;—but content yourself with the faults and weaknesses that belong to you, without putting on more by way of ornament. With regard to tenderness, remember that compassion is best

shewn by an ardour to relieve,—and affection by assiduity to promote the good and happiness of the persons you love: that tears are unamiable, instead of being ornamental, when voluntarily indulged; and can never be attractive but when they flow irresistibly, and avoid observation as much as possible: The same may be said of every other mark of passion; it attracts our sympathy, if involuntary and not designed for our notice; it offends, if we see that it is purposely indulged and intruded on our observation.

Another point, on which the heart is apt to deceive itself, is generosity. We cannot bear to suspect ourselves of base and ungenerous feelings; therefore we let them work without attending to them, or we endeavour to find out some better motive for those actions, which really flow from envy and malignity. Before you flatter yourself, that you are a generous benevolent person, take care to examine whether you are really glad of every advantage and excellence, which your friends and companions possess, though they are such as you are yourself deficient in. If your sister or friend makes a greater proficiency than yourself in any accomplishment, which you are in pursuit of, do you never wish to stop her progress, instead of trying to hasten your own?

The boundaries between virtuous emulation and vicious envy are very nice, and may be easily mistaken. The first will awaken your attention to your own defects, and excite your endeavours to improve; the last will make you repine at the improvements of others,

and wish to rob them of the praise they have deserved. Do you sincerely rejoice when your sister is enjoying pleasure or commendation, though you are at the same time in disagreeable or mortifying circumstances?—Do you delight to see her approved and beloved, even by those who do not pay you equal attention!—Are you afflicted and humbled, when she is found to be in fault, though you yourself are remarkably clear from the same offence?—If your heart assures you of the affirmative to these questions, then may you think yourself a kind sister, and a generous friend: for you must observe, my dear, that scarcely any creature is so depraved as not to be capable of kind affections in some circumstances. We are all naturally benevolent, when no selfish interest interferes, and where no advantage is to be given up: we can all pity distress, when it lies complaining at our feet, and confesses our superiority and happier situation: but I have seen the sufferer himself become the object of envy and ill-will, as soon as his fortitude and greatness of mind had begun to attract admiration, and to make the envious person feel the superiority of virtue above good fortune.

To take sincere pleasure in the blessings and excellencies of others, is a much surer mark of benevolence, than to pity their calamities: and you must always acknowledge yourself ungenerous and selfish, whenever you are less ready to “rejoice with them that do rejoice,” than to “weep with them that weep.” If ever your commendations of others are forced from you, by the fear of betraying your envy,—or if ever you

feel a secret desire to mention something that may abate the admiration given them, do not try to conceal the base disposition from yourself, since that is not the way to cure it.

Human nature is ever liable to corruption, and has in it the seeds of every vice, as well as of every virtue; and, the first will be continually shooting forth and growing up, if not carefully watched and rooted out as fast as they appear. It is the business of religion to purify and exalt us, from a state of imperfection and infirmity, to that which is necessary and essential to happiness. Envy would make us miserable in Heaven itself, could it be admitted there; for we must there see beings far more excellent, and consequently more happy than ourselves: and till we can rejoice in seeing virtue rewarded in proportion to its degree, we can never hope to be among the number of the blessed.

Watch then, my dear child, and observe every evil propensity of your heart, that you may in time correct it, with the assistance of that grace which alone can conquer the evils of our nature, and which you must constantly and earnestly implore.

I must add, that even those vices which you would most blush to own, and which most effectually defile and vilify the female heart, may by degrees be introduced into yours,—to the ruin of that virtue, without which, misery and shame must be your portion,—unless the avenues of the heart are guarded by a sincere abhorrence of every thing that approaches towards evil. Would you be of the number of those blessed, “who

are pure in heart,"—you must hate and avoid every thing, both in books and in conversation, that conveys impure ideas, however neatly clothed in decent language, or recommended to your taste by pretended refinements, and tender sentiments,—by elegance of style, or force of wit and genius.

I must not now begin to give you my thoughts on the regulation of the affections, as that is a subject of too much consequence to be soon dismissed:—I shall dedicate to it my next letter: in the mean time, believe me,

Your ever affectionate.



LETTER V.

ON THE REGULATION OF THE AFFECTIONS.

THE attachments of the heart, on which almost all the happiness or misery of life depends, are most interesting objects of our consideration. I shall give my dear Niece the observations which experience has enabled me to draw from real life, and not from what others have said or written, however great their authority.

The first attachment of young hearts is *friendship*,—the noblest and happiest of affections when real and built on a solid foundation; but, oftener pernicious than useful to very young people, because the connexion itself is ill understood, and the subject of it fre-

quently ill chosen. Their first error is that of supposing equality of age, and exact similarity of disposition, indispensably requisite in friends: whereas these are circumstances which in a great measure disqualify them from assisting each other in moral improvements, or supplying each other's defects; they expose them to the same dangers, and incline them to encourage rather than correct each other's failings.

The grand cement of this kind of friendship is telling secrets, which they call confidence: and I verily believe that the desire of having secrets to tell has often helped to draw silly girls into very unhappy adventures. If they have no lover, or amour to talk of, the too frequent subject of their confidence, as betraying the secrets of their families; or conjuring up fancied hardships to complain of against their parents or relations: this odious cabal, they call friendship; and fancy themselves dignified by the profession: but nothing is more different from the reality, as is seen by observing how generally those early friendships drop off, as the parties advance in years and understanding.

Do not you, my dear, be too ready to profess a friendship with any of your young companions. Love them, and be always ready to serve and oblige them, and to promote all their innocent gratifications: but, be very careful how you enter into confidence with girls of your own age. Rather choose some person of riper years and judgment, whose good nature and worthy principles may assure you of her readiness to do you a service, and of her candour and condescension towards you.

I do not expect that youth should delight to associate with age, or should lay open its feelings and inclinations to such as have almost forgot what they were, or how to make proper allowance for them: but if you are fortunate enough to meet with a young woman, eight or ten years older than yourself, of good sense and good principles, to whom you can make yourself agreeable, it may be one of the happiest circumstances of your life. She will be able to advise and to improve you,—and your desire of this assistance will recommend you to her taste, as much as her superior abilities will recommend her to you. Such a connexion will afford you more pleasure, as well as more profit, than you can expect from a girl like yourself, equally unprovided with knowledge, prudence, or any of those qualifications which are necessary to make society delightful.

With a friend, such as I have described, of twenty-three or twenty-four years of age, you can hardly pass an hour without finding yourself brought forward in some useful knowledge; without learning something of the world, or of your own nature; some rule of behaviour, or some necessary caution in the conduct of life: for even in the gayest conversations, such useful hints may often be gathered from those whose knowledge and experience are much beyond our own. Whenever you find yourself in real want of advice, or seek the relief of unburdening your heart, such a friend will be able to judge of the feelings you describe, or of the circumstances you are in,—perhaps from her own experience, or, at least, from the knowledge she will

have gained of human nature, she will be able to point out your dangers, and to guide you into the right path, —or, if she finds herself incapable, she will have the prudence to direct you to some abler adviser. The age I have mentioned will not prevent her joining in your pleasures, nor will it make her a dull or grave companion; on the contrary she will have more materials for entertaining conversation, and her liveliness will shew itself more agreeably than in one of your own age.—Yours, therefore, will be the advantage in such a connexion; yet do not despair of being admitted into it, if you have an amiable and docile disposition. Ingenuous youth has many charms for a benevolent mind; and, as nothing is more endearing than the exercise of benevolence, the hope of being useful and beneficial to you, will make her fond of your company.

I have known some of the sweetest and most delightful connexions between persons of different ages, in which the elder has received the highest gratification from the affection and docility of the younger; whilst the latter has gained the noblest advantages from the conversation and counsels of her wiser friend. Nor has the attachment been without use as well as pleasure to the elder party. She has found that there is no better way of improving one's own attainments, than by imparting them to another; and the desire of doing this in the most acceptable way, has added a sweetness and gentleness to her manner, and taught her the arts of insinuating instruction, and of winning the heart, while she convinces the understanding.

I hope, my dear, you in your turn will be this useful and engaging friend to your younger companions, particularly to your sisters and brothers, who ought ever,—unless they should prove unworthy,—to be your nearest and dearest friends, whose interest and welfare you are bound to desire as much as your own. If you are wanting here, do not fancy yourself qualified for friendship with others, but, be assured, your heart is too narrow and selfish for so generous an affection.

Remember that the end of true friendship is the good of its object, and the cultivation of virtue, in two hearts emulous of each other, and desirous to perpetuate their society beyond the grave. Nothing can be more contrary to this end than that mutual intercourse of flattery which some call friendship. A real friend will venture to displease me, rather than indulge my faulty inclinations, or increase my natural frailties; she will endeavour to make me acquainted with myself, and will put me upon guarding the weak parts of my character.

Friendship, in the highest sense of the word, can only subsist between persons of strict integrity, and true generosity. Before you fancy yourself possessed of such a treasure, you should examine the value of your own heart, and see how well it is qualified for so sacred a connexion: and then a harder task remains;—to find out whether the object of your affection is also endued with the same virtuous disposition. Youth and inexperience are ill able to penetrate into characters: the least appearance of good attracts their admiration, and

they immediately suppose they have found the object they pursued.

It is a melancholy consideration, that the judgment can only be formed by experience, which generally comes too late for our own use, and is seldom accepted for that of others. I fear it is in vain for me to tell you what dangerous mistakes I made in the early choice of friends; how incapable I then was of finding out such as were fit for me, and how little I was acquainted with the true nature of friendship, when I thought myself most fervently engaged in it!—I am sensible all this will hardly persuade you to choose by the eyes of others, or even to suspect that your own may be deceived. Yet, if you should give any weight to my observations, it may not be quite useless to mention to you some of the essential requisites in a friend; and to exhort you never to choose one in whom they are wanting.

The first of these is a deep and sincere regard for religion. If your friend draws her principles from the same source with yourself, if the gospel precepts are the rule of her life, as well as yours, you will always know what to expect from her, and have one common standard of right and wrong to refer to, by which to regulate all material points of conduct. The woman who thinks lightly of sacred things, or who is ever heard to speak of them with levity or indifference, cannot reasonably be expected to pay a more serious regard to the laws of friendship, or to be uniformly punctual in the performance of any of the duties of society: take

no such person to your bosom, however recommended by good-humour, wit, or any other qualification; nor let gaiety or thoughtlessness be deemed an excuse for offending in this important point: a person habituated to the love and reverence of religion and virtue, no more wants the guard of serious consideration to restrain her from speaking disrespectfully of them, than to prevent her speaking ill of her dearest friend. In the liveliest hour of mirth, the innocent heart can dictate nothing but what is innocent; it will immediately take alarm at the apprehension of doing wrong, and stop at once in the full career of youthful sprightliness, if reminded of the neglect or transgression of any duty. Watch for these symptoms of innocence and goodness, and admit no one to your entire affection, who would ever persuade you to make light of any sort of offence, or who can treat with levity or contempt, any person or thing that bears a relation to religion.

A due regard to reputation is the next indispensable qualification:—"Have regard to thy name," saith the wise son of Sirach; "for that will continue with thee above a thousand great treasures of gold." The young person who is careless of blame, and indifferent to the esteem of the wise and prudent part of the world, is not only a most dangerous companion, but gives a certain proof of the want of rectitude in her own mind. Discretion is the guardian of all the virtues; and, when she forsakes them, they cannot long resist the attacks of an enemy. There is a profligacy of spirit in defying the rules of decorum, and despising censure, which sel-

dom ends otherwise than in extreme corruption and utter ruin. Modesty and prudence are qualities that early display themselves, and are easily discerned: where these do not appear, you should avoid, not only friendship, but every step towards intimacy, lest your own character should suffer with that of your companion; but, where they shine forth in any eminent degree, you may safely cultivate an acquaintance, in the reasonable hope of finding the solid fruits of virtue beneath such sweet and promising blossoms: should you be disappointed, you will at least have run no risk in the search after them, and may cherish as a creditable acquaintance the person so adorned, though she may not deserve a place in your inmost heart.

The understanding must next be examined: and this is a point which requires so much understanding to judge of in another, that I must earnestly recommend to you, not to rely entirely on your own, but to take the opinion of your older friends. I do not wish you to seek for bright and uncommon talents, though these are sources of inexhaustible delight and improvement, when found in company with solid judgment and sound principles. Good sense, by which I mean a capacity for reasoning justly, and discerning truly, applied to the uses of life, and exercised in distinguishing characters, and directing conduct, is alone *necessary* to an intimate connexion; but, without this, the best intentions, though certain of reward hereafter, may fail of producing their effects in this life: nor can they singly constitute the character of an useful and valu-

able friend. On the other hand, the most dazzling genius, or the most engaging wit and humour, can but ill answer the purposes of friendship, without plain common sense, and a faculty of just reasoning.

What can one do with those who will not be answered with reason,—and who, when you are endeavouring to convince or persuade them by serious arguments, will parry the blow with a witty repartee or a stroke of poignant raillery? I know not whether such a reply is less provoking than that of an obstinate fool, who answers your strongest reasons with,—“What you say, may be very true; but this is my way of thinking.” A small acquaintance with the world, will shew you instances of the most absurd and foolish conduct in persons of brilliant parts and entertaining faculties. But now trifling is the talent of diverting an idle hour, compared with true wisdom and prudence, which are perpetually wanted to direct us safely and happily through life, and to make us useful and valuable to others!

Fancy, I know, will have her share in friendship, as well as in love;—you must please as well as serve me, before I can love you as the friend of my heart. But the faculties that please for an evening may not please for life. The humourous man soon runs through his stock of odd stories, mimickry, and jest; and the wit, by constant repeated flashes, confounds and tires one's intellect, instead of enlivening it with agreeable surprise: but good sense can neither tire nor wear out; it improves by exercise,—and increases in value, the more it is known: the pleasure it gives in conversation,

is lasting and satisfactory, because it is accompanied with improvement ; its worth is proportioned to the occasion that calls for it, and rises highest on the most interesting topics ; the heart, as well as the understanding, finds its account in it : and our noblest interests are promoted by the entertainment we receive from such a companion.

A good temper is the next qualification ; the value of which, in a friend, you will want no arguments to prove, when you are truly convinced of the necessity of it in yourself, which I shall endeavour to shew you in a following letter. But, as this is a quality in which you may be deceived, without a long and intimate acquaintance, you must not be hasty in forming connexions, before you have had sufficient opportunity for making observations on this head. A young person, when pleased and enlivened by the presence of her youthful companions, seldom shews ill temper : which must be extreme indeed, if it is not at least controllable in such situations. But you must watch her behaviour to her own family, and the degree of estimation she stands in with them. Observe her manner to servants and inferiors, to children, and even to animals. See in what manner she bears disappointments, contradiction, and restraint ; and what degree of vexation she expresses on any accident of loss or trouble. If, in such little trials, she shews a meek, resigned, and cheerful temper, she will probably preserve it on greater occasions ; but if she is impatient and discontented under these, how will she support the far greater evils

which may await her in her progress through life?—If you should have an opportunity of seeing her in sickness, observe whether her complaints are of a mild and gentle kind, forced from her by pains, and restrained as much as possible; or whether they are expressions of a turbulent, rebellious mind, that hardly submits to the Divine hand. See whether she is tractable, considerate, kind, and grateful to those about her; or whether she takes the opportunity, which their compassion gives her, to tyrannize over and torment them. Women are in general very liable to ill health, which must necessarily make them, in some measure, troublesome and disagreeable to those they live with. They should, therefore, take the more pains to lighten the burthen as much as possible, by patience and good humour; and be careful not to let their infirmities break in on the health, freedom, or enjoyments of others, more than is needful and just. Some ladies seem to think it very improper for any person within their reach to enjoy a moment's comfort while they are in pain; and make no scruple of sacrificing to their own least convenience, whenever they are indisposed, the proper rest, meals, or refreshments of their servants, and even sometimes of their husbands and children. But their selfishness defeats its own purpose, as it weakens that affection and tender pity which excites the most assiduous services, and affords the most healing balm to the heart of the sufferer.

I have already expressed my wishes that your chosen friend may be some years older than yourself; but this

is an advantage not always to be obtained. Whatever be her age,—*religion, discretion, good sense, and good temper*, must on no account be dispensed with; and, till you can find one so qualified, you had better make no closer connexion than that of a mutual intercourse of civilities and good offices. But if it is always your aim to mix with the best company, and to be worthy of such society, you will probably meet with some one among them deserving your affection, to whom you may be equally agreeable.

When I speak of the best company, I do not mean in the common acceptation of the word,—persons of high rank and fortune,—but rather the most worthy and sensible. It is, however, very important to a young woman, to be introduced into life on a respectable footing, and to converse with those whose manners and style of life may polish her behaviour, refine her sentiments, and give her consequence in the eyes of the world. Your equals in rank are most proper for intimacy, but to be sometimes amongst your superiors is every way desirable and advantageous, unless it should inspire you with pride, or with the foolish desire of emulating their grandeur and expense.

Above all things, avoid intimacy with those of low birth and education! nor think it a mark of humility to delight in such society: for, it much oftener proceeds from the meanest kind of pride, that of being the head of the company, and seeing your companions subservient to you. The servile flattery and submission, which usually recommend such people, and make

amends for their ignorance and want of conversation, will infallibly corrupt your heart, and make all company insipid from whom you cannot expect the same homage. Your manners and faculties, instead of improving, must be continually lowered to suit you to your companions; and, believe me, you will find it no easy matter, to raise them again to a level with those of polite and well-informed people.

The greatest kindness and civility to inferiors is perfectly consistent with proper caution on this head. Treat them always with affability, and talk to them of their own affairs, with an affectionate interest: but never make them familiar, nor admit them as associates in your diversions: but, above all, never trust them with your secrets, which is putting yourself entirely in their power, and subjecting yourself to the most shameful slavery. The only reason for making choice of such confidants, must be the certainty that they will not venture to blame or contradict inclinations, which you are conscious no true friend would encourage: but this is a meanness into which, I trust, you are in no danger of falling. I rather hope you will have the laudable ambition of spending your time chiefly with those whose superior talents, education, and politeness, may continually improve you, and whose society will do you honour. However, let no advantage of this kind weigh against the want of principle. I have long ago resolved with David, that, as far as lies in my power, "I will not know a wicked person." Nothing can compensate for the contagion of bad example, and

for the danger of wearing off by use that abhorrence of evil actions and sentiments which every innocent mind sets out with, but which an indiscriminate acquaintance with the world soon abates, and at length destroys.

If you are good, and seek friendship only among the good, I trust you will be happy enough to find it. The wise son of Sirach pronounces that you will.—“A faithful friend,” saith he, “is the medicine of life; and he that feareth the Lord, shall find him. Who-so feareth the Lord, shall direct his friendship aright; for as he is, so shall his neighbour be also.”*—In the same admirable book, you will find directions how to choose and preserve a friend. Indeed there is hardly a circumstance in life, concerning which you may not there meet with the best advice imaginable. Caution in making friendships is particularly recommended.—“Be in peace with many, nevertheless have but one counsellor of a thousand.—If thou wouldest get a friend, prove him first, and be not hasty to credit him; for some man is a friend for his own occasion, and will not abide in the day of trouble. And there is a friend, who, being turned to enmity and strife, will discover thy reproach.”† Again,—“some friend is a companion at the table, and will not continue in the day of thy affliction; but in thy prosperity he will be as thyself, and will be bold over thy servants: if thou be brought low, he will be against thee, and will hide himself from thy face.” Chap. ix. 10.—

* Eccl'us. v.

† Ibid. vi.

“Forsake not an old friend : for the new is not comparable to him.—A new friend is as new wine ; when it is old, thou shalt drink it with pleasure.”

When you have discreetly chosen, the next point is how to preserve your friend. Numbers complain of the fickleness and ingratitude of those on whom they bestowed their affection ; but few examine whether what they complain of, is not owing to themselves. Affection is not like a portion of freehold land, which once settled upon you is a possession for ever, without farther trouble on your part. If you grow less deserving, or less attentive to please, you must expect to see the effects of your remissness, in the gradual decline of your friend’s esteem and attachment. Resentment and reproaches will not recal what you have lost ; but, on the contrary, will hasten the dissolution of every remaining tie. The best remedy is, to renew your care and assiduity to deserve and cultivate affection, without seeming to have perceived its abatement. Jealousy and distrust are the bane of friendship, whose essence is esteem and affiance : but if jealousy is expressed by unkind upbraidings, or, what is worse, by cold, haughty looks, and insolent contempt, it can hardly fail, if often repeated, to realize the misfortune, which at first, perhaps, was imaginary. Nothing can be more an antidote to affection, than such behaviour ; or than the cause of it, which, in reality, is nothing but pride ; though the jealous person would fain attribute it to uncommon tenderness and delicacy : but tenderness is never so expressed ; it is, indeed,

deeply sensible of unkindness, but it cannot be unkind;—it may subsist with anger, but not with contempt;—it may be weakened, or even killed by ingratitude; but it cannot be changed into hatred. Remember always, that if you would be *loved*, you must be *amiable*. Habit may, indeed, for a time, supply the deficiency of merit: what we have long loved, we do not easily cease to love; but habit will at length be conquered by frequent disgusts.—“Whoso casteth
 “a stone at the birds, frayeth them away; and he that
 “upbraideth his friend, breaketh friendship. Though
 “thou drewest a sword at thy friend, yet despair
 “not for there may be a returning to favour. If thou
 “hast opened thy mouth against thy friend, fear not,
 “for there may be a reconciliation; excepting for *up-*
 “braiding, or *pride*, or *disclosing of secrets*, or a *treach-*
 “*erous wound*,—for, for these things, every friend will
 “depart.”*

I have hitherto spoken of a friend in the singular number, rather in compliance with the notions of most writers, who have treated of friendship, and who generally suppose it can have but one object, than from my own ideas. The highest kind of friendship is indeed confined to one;—I mean the conjugal; which, in its perfection, is so entire and absolute an union of interest, will, and affection, as no other connexion can stand in competition with. But there are various degrees of friendship, which can admit of several objects, esteemed, and delighted in, for different qualities,—and whose separate rights are perfectly compatible.

* Eccl'us, xxii. 20.

Perhaps it is not possible to love two persons exactly in the same degree; yet, the difference may be so small, that none of the parties can be certain on which side the scale preponderates.

It is narrowness of mind to wish to confine your friend's affection solely to yourself, since you are conscious that, however perfect your attachment may be, you cannot possibly supply to her all the blessings she may derive from several friends, who may each love her as well as you do, and may each contribute largely to her happiness. If she depends on you alone for all the comforts and advantages of friendship, your absence or death may leave her desolate and forlorn. If, therefore, you prefer her good to your own selfish gratification, you should rather strive to multiply her friends, and be ready to embrace in your affections all who love, and deserve her love: this generosity will bring its own reward, by multiplying the sources of your pleasures and supports; and your first friend will love you the more for such an endearing proof of the extent of your affection, which can stretch to receive all who are dear to her. But if, on the contrary, every mark of esteem shewn to another excites uneasiness or resentment in you, the person you love must soon feel her connexion with you a burthen and restraint. She can own no obligation to so selfish an attachment: nor can her tenderness be increased by that which lessens her esteem. If she is really fickle and ungrateful, she is not worth your reproaches: if not, she must be reasonably offended by such injurious imputations.

You do not want to be told, that the strictest fidelity is required in friendship: and, though possibly instances might be brought, in which even the secret of a friend must be sacrificed to the calls of justice and duty, yet these are rare and doubtful cases, and we may venture to pronounce, that, "Whoso discovereth secrets, loseth his credit, and shall never find a friend to his mind."—"Love thy friend, and be faithful unto him: but if thou betrayest his secrets, follow no more after him. For as a man that hath destroyed his enemy, so hast thou destroyed the love of thy friend.—As one that letteth a bird go out of his hand, so hast thou let thy neighbour go. Follow no more after him, for he is too far off; he is as a roe escaped out of the snare.—As for a wound, it may be bound up; and after revilings there may be reconciliation: but he that bewrayeth secrets, is without hope."*

But, in order to reconcile this inviolable fidelity with the duty you owe to yourself, or others, you must carefully guard against being made the repository of such secrets as are not fit to be kept. If your friend should engage in any unlawful pursuit;—if, for instance, she should intend to carry on an affair of love, unknown to her parents; you must first use your utmost endeavours to dissuade her from it; and, if she persists, positively and solemnly declare against being a confidant in such a case. Suffer her not to speak to you on the subject, and warn her to forbear acquainting you with any step she may propose to take towards a marriage unsanctified by parental approbation. Tell her, you would

* Eccl'us. xxvii. 15.

think it your duty to apprise her parents of the danger into which she was throwing herself. However unkindly she may take this at the time, she will certainly esteem and love you the more for it, whenever she recovers a sense of her duty, or experiences the sad effects of swerving from it.

There is another case, which I should not choose to suppose possible, in addressing myself to so young a person, was it not that too many instances of it have of late been exposed to public animadversion: I mean the case of a married woman, who encourages or tolerates the addresses of a lover. May no such person be ever called a friend of your's! but, if ever one whom, when innocent, you had loved, should fall into so fatal an error, I can only say that, after proper remonstrances, you must immediately withdraw from all intimacy and confidence with her: nor let the absurd pretence of *innocent intentions*, in such circumstances, prevail with you to lend your countenance, a moment, to disgraceful conduct. There cannot be innocence, in any degree of indulgence to unlawful passion. The sacred obligations of marriage are very ill understood by the wife, who can think herself innocent, while she parleys with a lover, or with a love,—and who does not shut her heart and ears against the most distant approaches of either. A virtuous wife, though she should be so unhappy as not to be secured, by having her strongest affections fixed on her husband,—will never admit an idea of any other man, in the light of a lover; but, if such an idea should unawares intrude into her mind,

she would instantly stifle it, before it grew strong enough to give her much uneasiness. Not to the most intimate friend,—hardly to her own soul,—would she venture to confess a weakness, she would so sincerely abhor. Whenever, therefore, such infidelity of heart is made a subject of confidence, depend upon it the corruption has spread far, and has been faultily indulged. Enter not into her counsels: shew her the danger she is in, and then withdraw yourself from it, whilst you are yet unsullied by contagion.

It has been supposed a duty of friendship to lay open every thought and every feeling of the heart to our friend: but I have just mentioned a case in which this is not only unnecessary, but wrong. A disgraceful inclination, which we resolve to conquer, should be concealed from every body; and is more easily subdued when denied the indulgence of talking of its object; and, I think, there may be other instances, in which it would be most prudent to keep our thoughts concealed even from our dearest friend. Some things I would communicate to one friend, and not to another, whom, perhaps, I loved better, because I might know that my first friend was not so well qualified as the other to counsel me on that particular subject: a natural bias on her mind, some prevailing opinion, or some connexion with persons concerned, might make her an improper confidant with regard to one particular, though qualified to be so on all other occasions.

This confidence of friendship is indeed one of its sweetest pleasures and greatest advantages. The hu-

man heart often stands in need of some kind and faithful partner of its cares, in whom it may repose all its weaknesses, and with whom it is sure of finding the tenderest sympathy. Far be it from me to shut up the heart with cold distrust, and rigid caution, or to adopt the odious maxim, that "we should live with a friend, "as if he were one day to become an enemy." But we must not wholly abandon prudence in any sort of connexion; since, when every guard is laid aside, our unbounded openness may injure others as well as ourselves. Secrets entrusted to us, must be sacredly kept, even from our nearest friend; for we have no right to dispose of the secrets of others.

If there is danger in making an improper choice of friends, my dear child, how much more fatal would it be to mistake in a stronger kind of attachment,—in that which leads to an irrevocable engagement for life! yet so much more is the understanding blinded, when once the fancy is captivated, that it seems a desperate undertaking, to convince a girl in love that she has mistaken the character of the man she prefers.

If the passions would wait for the decision of judgment, and if a young woman could have the same opportunities of examining into the real character of her lover, as into that of a female candidate for her friendship, the same rules might direct you in the choice of both; for, marriage being the highest state of friendship, the qualities requisite in a friend are still more important in a husband. But young women know so little of the world, especially of the other sex, and such

pains are usually taken to deceive them, that they are every way unqualified to choose for themselves, upon their own judgment. Many a heart-ache shall I feel for you, my sweet girl, if I live a few years longer!—Since, not only all your happiness in this world, but your advancement in religion and virtue, or your apostasy from every good principle you have been taught, will probably depend on the companion you fix to for life. Happy will it be for you, if you are wise and modest enough to withdraw from temptation, and preserve your heart free and open to receive the just recommendation of your parents: farther than a recommendation, I dare say, they will never go, in an affair which, though it should be begun by them, ought never to be proceeded in without your free concurrence.

Whatever romantic notions you may hear or read of, depend upon it, those matches are the happiest which are made on rational grounds;—on suitableness of character, degree, and fortune,—on mutual esteem, and the prospect of a real and permanent friendship. Far be it from me to advise you to marry where you do not love;—a mercenary marriage is a detestable prostitution: but, on the other hand, an union formed upon mere personal liking, without the requisite foundation of esteem, without the sanction of parental approbation, and, consequently, without the blessing of God, can be productive of nothing but misery and shame. The passion, to which every consideration of duty and prudence is sacrificed, instead of supplying the loss of all other advantages, will soon itself be changed into

mutual distrust,—repentance, reproaches,—and finally, perhaps, into hatred. The distresses it brings will be void of every consolation; you will have disgusted the friends who should be your support,—debased yourself in the eyes of the world,—and, what is much worse, in your own eyes, and even in those of your husband: above all, you will have offended that God, who alone can shield you from calamity.

From an act like this, I trust, your duty and gratitude to your kind parents,—the first of duties next to that we owe to God, and inseparably connected with it,—will effectually preserve you. But most young people think they have fulfilled their duty, if they refrain from actually marrying against prohibition: they suffer their affections, and even, perhaps, their word of honour, to be engaged, without consulting their parents; yet satisfy themselves with resolving not to marry without their consent: not considering that, beside the wretched, useless, uncomfortable state they plunge *themselves* into, when they contract an hopeless engagement, they must, likewise, involve a *parent* in the miserable dilemma of either giving a forced consent against his judgment, or of seeing his beloved child pine away her prime of life in fruitless anxiety; seeing her accuse him of tyranny, because he restrains her from certain ruin;—seeing her affections alienated from her family; and all her thoughts engrossed by one object, to the destruction of her health and spirits, and of all improvements and occupations. What a cruel alternative for parents, whose happiness is bound

up with that of their child ! The time to consult them is before you have given a lover the least encouragement ; nor ought you to listen a moment to the man who would wish you to keep his addresses secret ; since he thereby shews himself conscious that they are not fit to be encouraged.

But perhaps I have said enough on this subject at present ; though, if ever advice on such a topic can be of use, it must be before passion has got possession of the heart, and silenced both reason and principle. Fix, therefore, in your mind, as deeply as possible, those rules of duty and prudence, which now seem reasonable to you, that they may be at hand in the hour of trial, and save you from the miseries, in which strong affections, unguided by discretion, involve so many of our sex.

If you love virtue sincerely, you will be incapable of loving an openly vicious character. But, alas ! your innocent heart may be easily ensnared by an artful one ; and from this danger nothing can secure you, but the experience of those to whose guidance God has entrusted you : may you be wise enough to make use of it ! So will you have the fairest chance of attaining the best blessings this world can afford, in a faithful and virtuous union with a worthy man, who may direct your steps in safety and honour through this life, and partake with you the rewards of virtue in that which is to come : but, if this happy lot should be denied you, do not be afraid of a single life. A worthy woman is never destitute of valuable friends, who, in a great

measure, supply to her the want of nearer connexions. She can never be slighted or disesteemed, while her good temper and benevolence render her a blessing to her companions. Nay, she must be honoured by all persons of sense and virtue, for preferring the single state to an union unworthy of her. The calamities of an unhappy marriage are so much greater than can befall a *single* person, that the unmarried woman may find abundant argument to be contented with her condition, when pointed out to her by Providence. Whether married or single, if your first care is to please God, you will undoubtedly be a blessed creature;—"for that which he delights in *must be happy*." How earnestly I wish you this happiness, you can never know, unless you could read the heart of

Your truly affectionate.

LETTER VI.

ON THE GOVERNMENT OF THE TEMPER.

THE next great point of importance to your future happiness, my dear, is what your parents have, doubtless, been continually attentive to from your infancy, as it is impossible to undertake it too early;—I mean the due regulation of your temper. Though you are in a great measure indebted to their forming hands for

whatever is good in it, you are sensible, no doubt, as every human creature is, of propensities to some infirmity of temper, which it must now be *your own* care to correct and to subdue; otherwise the pains that have hitherto been taken with you may all become fruitless: and, when you are your own mistress, you may relapse into those faults, which were originally in your nature, and which will require to be diligently watched and kept under through the whole course of your life.

If you consider, that the constant tenor of the Gospel precepts is to promote love, peace, and good-will amongst men, you will not doubt that the cultivation of an amiable disposition is a great part of your religious duty: since nothing leads more directly to the breach of charity, and to the injury and molestation of our fellow-creatures, than the indulgence of an ill-temper. Do not, therefore, think lightly of the offences you may commit, for want of a due command over it, or suppose yourself responsible for them to your fellow-creatures only; but be assured, you must give a strict account of them all to the Supreme Governor of the world, who has made this a great part of your appointed trial upon earth.

A woman, bred up in a religious manner, placed above the reach of want, and out of the way of sordid or scandalous vices, can have but few temptations to the flagrant breach of the Divine laws. It particularly concerns her, therefore, to understand them in their full import, and to consider, how far she trespasses against them, by such actions as appear trivial, when

compared with murder, adultery, and theft; but which become of very great importance, by being frequently repeated, and occurring in the daily transactions of life.

The principal virtues or vices of a woman must be of a private and domestic kind. Within the circle of her own family and dependents lies her sphere of action;—the scene of almost all those tasks and trials, which must determine her character, and her fate, here and hereafter. Reflect, for a moment, how much the happiness of her husband, children, and servants, must depend on her temper; and you will see that the greatest good, or evil, which she ever may have in her power to do, may arise from her correcting or indulging its infirmities.

Though I wish the principle of duty towards God to be your ruling motive in the exercise of every virtue; yet, as human nature stands in need of all possible helps, let us not forget how essential it is to present happiness, and to the enjoyment of this life, to cultivate such a temper as is likewise indispensably requisite to the attainment of higher felicity in the life to come. The greatest outward blessings cannot afford enjoyment to a mind ruffled and uneasy within itself. A fit of ill-humour will spoil the finest entertainment, and is as real a torment as the most painful disease. Another unavoidable consequence of ill-temper, is the dislike and aversion of all who are witnesses to it, and, perhaps, the deep and lasting resentment of those who suffer from its effects. We all, from social or self-love, earnestly desire the esteem and affection of our fellow-

creatures; and indeed our condition makes them so necessary to us, that the wretch who has forfeited them, must feel desolate and undone, deprived of all the best enjoyments and comforts the world can afford, and given up to his inward misery, unpitied and scorned. But this can never be the fate of a good-natured person: whatever faults he may have, they will generally be treated with lenity; he will find an advocate in every human heart; his errors will be lamented, rather than abhorred; and his virtues will be viewed in the fairest point of light. His good-humour, without the help of great talents or acquirements, will make his company preferable to that of the most brilliant genius, in whom this quality is wanting; in short, it is almost impossible that you can be sincerely beloved by any body, without this engaging property, whatever other excellencies you may possess; but, with it, you will scarcely fail of finding some friends and favourers, even though you should be destitute of almost every other advantage.

Perhaps you will say, "All this is very true, but our tempers are not in our own power; we are made with different dispositions, and, if mine is not amiable, it is rather my unhappiness than my fault." This, my dear, is commonly said by those who will not take the trouble to correct themselves; yet, be assured, it is a delusion, and will not avail in our justification before Him, "who knoweth whereof we are made," and of what we are capable.—It is true, we are not all equally happy in our dispositions: but human virtue consists

in cherishing and cultivating every good inclination, and in checking and subduing every propensity to evil. If you had been born with a bad temper, it might have been made a good one, at least with regard to its outward effects, by education, reason, and principle: and, though you are so happy as to have a good one while young, do not suppose it will always continue so, if you neglect to maintain a proper command over it. Power, sickness, disappointments, or worldly cares, may corrupt and embitter the finest disposition, if they are not counteracted by reason and religion.

It is observed, that every temper is inclined, in some degree, either to passion, peevishness, or obstinacy: many are so unfortunate as to be inclined to each of the three in turn: it is necessary, therefore, to watch the bent of our nature, and to apply the remedies proper for the infirmity to which we are most liable. With regard to the first, it is so injurious to society, and so odious in itself, especially in the female character, that, one would think, shame alone would be sufficient to preserve a young woman from giving way to it: for, it is as unbecoming her character, to be betrayed into ill behaviour by *passion*, as by *intoxication*; and she ought to be ashamed of the one, as much as of the other. Gentleness, meekness, and patience, are her peculiar distinctions; and an enraged woman is one of the most disgusting sights in nature.

It is plain, from experience, that the most passionate people can command themselves, when they have a motive sufficiently strong;—such as the presence of

those they fear, or to whom they particularly desire to recommend themselves: it is, therefore, no excuse to persons, whom you have injured by unkind reproaches and unjust aspersions, to tell them you was in a passion; the allowing yourself to speak to them in a passion, is a proof of an insolent disrespect, which the meanest of your fellow-creatures would have a right to resent. When once you find yourself heated so far as to desire to say what you know would be provoking and wounding to another, you should immediately resolve either to be silent, or to quit the room, rather than give utterance to any thing dictated by so bad an inclination. Be assured, you are then unfit to reason or to reprove, or to hear reason from others. It is, therefore, your part to retire from such an occasion of sin; and wait till you are cool, before you presume to judge of what has passed. By accustoming yourself thus to conquer and disappoint your anger, you will, by degrees, find it grow weak and manageable, so as to leave your reason at liberty. You will be able to restrain your tongue from evil, and your looks and gestures from all expressions of violence and ill-will. Pride, which produces so many evils in the human mind, is the great source of passion. Whoever cultivates in himself a proper humility, a due sense of his own faults and insufficiencies, and a due respect for others, will find but small temptation to violent or unreasonable anger.

In the case of real injuries, which justify and call for resentment, there is a noble and generous kind of an-

ger, a proper and necessary part of our nature, which has nothing in it sinful or degrading. I would not wish you insensible to this: for, the person who feels not an injury, must be incapable of being properly affected by benefits. With those who treat you ill without provocation, you ought to maintain your own dignity: but, in order to do this, whilst you shew a sense of their improper behaviour, you must preserve calmness, and even good-breeding,—and thereby convince them of the impotence as well as injustice of their malice. You must also weigh every circumstance with candour and charity, and consider whether your shewing the resentment deserved, may not produce ill consequences to innocent persons,—as is almost always the case in family quarrels; and whether it may not occasion the breach of some duty, or necessary connexion, to which you ought to sacrifice even your just resentments. Above all things, take care that a particular offence to you, does not make you unjust to the general character of the offending person. Generous anger does not preclude esteem for whatever is really estimable, nor does it destroy good-will to the person of its object: it even inspires the desires of overcoming him by benefits, and wishes to inflict no other punishment than the regret of having injured one who deserved his kindness; it is always placable, and ready to be reconciled, as soon as the offender is convinced of his error; nor can any subsequent injury provoke it to recur to past disobligations, which had been once forgiven.—But it is, perhaps, unnecessary to give rules for this

case. The consciousness of injured innocence naturally produces dignity, and usually prevents excess of anger. Our passion is most unruly, when we are conscious of blame, and when we apprehend that we have laid ourselves open to contempt. Where we know we have been wrong, the least injustice in the degree of blame imputed to us, excites our bitterest resentment; but where we know ourselves faultless, the sharpest accusation excites pity or contempt, rather than rage. Whenever, therefore, you feel yourself very angry, suspect yourself to be in the wrong, and resolve to stand the decision of your own conscience before you cast upon another the punishment, which is, perhaps, due to yourself. This self-examination will at least give you time to cool, and, if you are just, will dispose you to balance your own wrong with that of your antagonist, and to settle the account with him on equal terms.

Peevishness, though not so violent and fatal in its immediate effects, is still more unamiable than passion; and, if possible, more destructive of happiness, inasmuch as it operates more continually. Though the fretful man injures us less, he disgusts us more than the passionate one,—because he betrays a low and little mind, intent on trifles, and engrossed by a paltry self-love; which knows not how to bear the very apprehension of any inconvenience. It is self-love, then, which we must combat, when we find ourselves assaulted by this infirmity; and, by voluntarily enduring inconveniences, we shall habituate ourselves to bear

them with ease and good-humour, when occasioned by others. Perhaps this is the best kind of religious mortification, as the chief end of denying ourselves any innocent indulgences must be to acquire a habit of command over our passions and inclinations, particularly such as are likely to lead us into evil. Another method of conquering this enemy, is to abstract our minds from that attention to trifling circumstances, which usually creates this uneasiness. Those who are engaged in high and important pursuits, are very little affected by small inconveniences. The man whose head is full of studious thought, or whose heart is full of care, will eat his dinner without knowing whether it was well or ill dressed, or whether it was served punctually at the hour or not: and though absence from the common things of life is far from desirable,—especially in a woman,—yet too minute and anxious an attention to them seldom fails to produce a teasing, mean, and fretful disposition. I would, therefore, wish your mind always to have in pursuit some object worthy of it, that it may not be engrossed by such as are, in themselves, scarcely worth a moment's anxiety. It is chiefly in the decline of life, when amusements fail, and when the more importunate passions subside, that this infirmity is observed to grow upon us:—and perhaps it will seldom fail to do so, unless carefully watched, and counteracted by reason. We must, then, endeavour to substitute some pursuits in the place of those, which can only engage us in the beginning of our course. The pursuit of glory and happiness in another life, by

every means of improving and exalting our own minds, becomes more and more interesting to us, the nearer we draw to the end of all sublunary enjoyments. Reading, reflection, rational conversation, and, above all, conversing with God, by prayer and meditation, may preserve us from taking that anxious interest in the little comforts and conveniences of our remaining days, which usually gives birth to so much fretfulness in old people. But though the aged and infirm are most liable to this evil, and they alone are to be pitied for it;—yet we sometimes see the young, the healthy, and those who enjoy most outward blessings, inexcusably guilty of it. The smallest disappointment in pleasure, or difficulty in the most trifling employment, will put wilful young people out of temper, and their very amusements frequently become sources of vexation and peevishness. How often have I seen a girl, preparing for a ball, or for some other public appearance,—unable to satisfy her own vanity,—fret over every ornament she put on, quarrel with her maid, with her clothes, her hair; and, growing still more unlovely as she grew more cross, be ready to fight with her looking-glass for not making her as handsome as she wished to be! She did not consider, that the traces of this ill-humour on her countenance would be a greater disadvantage to her appearance, than any defect in her dress,—or even than the plainest features, enlivened by joy and good-humour. There is a degree of resignation necessary even to the enjoyment of pleasure; we must be ready and willing to give up some part of what we

could wish for, before we can enjoy that which is indulged to us. I have no doubt that she, who frets all the while she is dressing for an assembly, will suffer still greater uneasiness when she is there. The same craving, restless vanity will there endure a thousand mortifications, which, in the midst of seeming pleasure, will secretly corrode her heart; whilst the meek and humble generally find more gratification than they expected, and return home pleased and enlivened from every scene of amusement, though they could have taid away from it with perfect ease and contentment.

Sullenness, or obstinacy, is perhaps a worse fault of temper than either of the former,—and, if indulged, may end in the most fatal extremes of stubborn melancholy, malice, and revenge. The resentment which, instead of being expressed, is nursed in secret, and continually aggravated by the imagination, will, in time, become the ruling passion; and then, how horrible must be his case, whose kind and pleasurable affections are all swallowed up by the tormenting as well as detestable sentiments of hatred and revenge!—

Admonish thy friend, peradventure he hath not done it; or, if he hath, that he do it no more.—Admonish thy friend, peradventure he hath not said it; or, if he hath, that he speak it not again.”*—Brood not over resentment which perhaps was at first ill-grounded, and which is undoubtedly heightened by an heated imagination: but, when you have first subdued your own temper, so as to be able to speak calmly, reasonably, and kindly; then expostulate with the person

* Eccl'us. xix. 13.

you suppose to be in fault; hear what she has to say; and either reconcile yourself to her, or quiet your mind under the injury by the principle of Christian charity. But if it should appear that you yourself have been most to blame, or if you have been in an error, acknowledge it fairly and handsomely: if you feel any reluctance to do so, be certain that it arises from pride, to conquer which is an absolute duty.—“A soft answer turneth away wrath;” and a generous confession oftentimes more than atones for the fault which requires it. Truth and justice demand that we should acknowledge conviction as soon as we feel it; and not maintain an erroneous opinion, or justify a wrong conduct, merely from the false shame of confessing our past ignorance. A false shame it undoubtedly is, and as impolitic as unjust, since your error is already seen by those who endeavour to set you right: but your conviction, and the candour and generosity of owning it freely, may still be an honour to you, and would greatly recommend you to the person with whom you disputed. With a disposition strongly inclined to sullenness or obstinacy, this must be a very painful exertion; and to make a perfect conquest over yourself at once, may perhaps appear impracticable, whilst the zeal of self-justification, and the abhorrence of blame, are strong upon you. But, if you are so unhappy, as to yield to your infirmity at one time, do not let this discourage you from renewing your efforts. Your mind will gain strength from the contest, and your internal enemy will, by degrees, be forced to give ground. Be

not afraid to revive the subject, as soon as you find yourself able to subdue your temper; and then frankly lay open the conflict you sustained at the time: by this you will make all the amends in your power for your fault, and will certainly change the disgust you have given, into pity at least, if not admiration. Nothing is more endearing than such a confession;—and you will find such a satisfaction in your own consciousness, and, in the renewed tenderness and esteem you will gain from the person concerned, that your task for the future will be made more easy, and your reluctance to be convinced, will on every occasion grow less and less.

The love of truth, and a real desire of improvement, ought to be the only motives of argumentation: and, where these are sincere, no difficulty can be made of embracing the truth, as soon as it is perceived. But, in fact, people oftener dispute from vanity and pride, which makes it a grievous mortification to allow that we are the wiser for what we have heard from one another. To receive advice, reproof, and instruction properly, is the surest sign of a sincere and humble heart,—and shews a greatness of mind, which commands our respect and reverence, while it appears so willingly to yield to us the superiority.

Observe, notwithstanding, that I do not wish you to hear of your faults without pain: such an indifference would afford small hopes of amendment.—Shame and remorse are the first steps to true repentance; yet we should be willing to bear this pain, and thankful to the

kind hand that inflicts it for our good. Nor must we, by sullen silence under it, leave our kind physician in doubt, whether the operation has taken effect or not, or whether it has not added another malady, instead of curing the first. You must consider, that those who tell you of your faults, if they do it from motives of kindness, and not of malice, exert their friendship in a painful office, which must have cost them as great an effort as it can be to you to acknowledge the service; and, if you refuse this encouragement, you cannot expect that any one, who is not absolutely obliged to it by duty, will a second time undertake such an ill-requited trouble. What a loss would this be to yourself! How difficult would be our progress to that degree of perfection, which is necessary to our happiness, were it not for the assistance we receive from each other. This certainly is one of the means of grace held out to us by our merciful Judge; and, if we reject it, we are answerable for all the miscarriages we may fall into for want of it.

I know not whether that strange caprice, that inequality of taste and behaviour, so commonly attributed to our sex, may be properly called a fault of temper; as it seems not to be connected with, or arising from our animal frame; but to be rather the fruit of our own self-indulgence, degenerating by degrees into such a wantonness of will, as knows not how to please itself. When, instead of regulating our actions by reason and principle, we suffer ourselves to be guided by every slight and momentary impulse of inclination, we shall,

doubtless, appear so variable and inconstant, that nobody can guess, by our behaviour to day, what may be expected from us to-morrow; nor can we ourselves tell whether what we delighted in, a week ago, will now afford us the least degree of pleasure. It is vain for others to attempt to please us;—we cannot please ourselves, though all we could wish for, waits our choice: and thus does a capricious woman become “sick of herself, through very selfishness:” and, when this is the case, it is easy to judge how sick others must be of her, and how contemptible and disgusting she must appear. This wretched state is the usual consequence of power and flattery,—May my dear child never meet with the temptation of that excessive and ill-judged indulgence from a husband, which she has happily escaped from her parents, and which seldom fails to reduce women to the miserable condition of a humoured child, always unhappy from having nobody’s will to study but its own! The insolence of such demands for yourself, and such disregard to the choice and inclinations of others, can seldom fail to make you as many enemies as there are persons obliged to bear with your humours: whilst a compliant, reasonable, and contented disposition, would render you happy in yourself, and beloved by all your companions,—particularly by those who live constantly with you: and, of what consequence this is to your happiness, a moment’s reflection will convince you. Family friendships are the friendships made for us (if I may so speak) by God himself. With the kindest intentions, he has knit the bands of family love, by

indispensable duties: and wretched are they who have burst them asunder by violence and ill-will, or worn them out by constant little disobligations, and by the want of that attention to please, which the presence of a stranger always inspires, but which is so often shamefully neglected towards those, whom it is most our duty and interest to please.—May you, my dear, be wise enough to see that every faculty of entertainment, every engaging qualification, which you possess, is exerted to the best advantage for those, whose love is of most importance to you;—for those who live under the same roof, and with whom you are connected for life, either by the ties of blood, or by the still more sacred obligations of a voluntary engagement.

To make you the delight and darling of your family, something more is required than barely to be exempt from ill-temper and troublesome humours: the sincere and genuine smiles of complacency and love must adorn your countenance: that ready compliance, that alertness to assist and oblige, which demonstrates true affection, must animate your behaviour, and endear your most common acquaintance: politeness must accompany your greatest familiarities, and restrain you from every thing that is really offensive, or which can give a moment's unnecessary pain: conversation, which is so apt to grow dull and insipid in families, nay, in some to be almost wholly laid aside, must be cultivated with the frankness and openness of friendship, and by the mutual communication of whatever may conduce to the improvement or innocent entertainment of each other.

Reading, whether apart or in common, will furnish useful and pleasing subjects; and the sprightliness of youth will naturally inspire harmless mirth and native humour, if encouraged by a mutual desire of diverting each other, and making the hours pass agreeably in your own house: every amusement that offers will be heightened by the participation of these dear companions, and by talking over every incident together, and every object of pleasure. If you have any acquired talent of entertainment, such as music, painting, or the like, your own family are those before whom you should most wish to excel, and for whom you should always be ready to exert yourself; not suffering the accomplishments which you have gained, perhaps by their means, and at their expense, to lie dormant, till the arrival of a stranger gives you spirit in the performance. Where this last is the case, you may be sure vanity is the only motive of the exertion:—A stranger will praise you more. But how little sensibility has that heart which is not more gratified, by the silent pleasure painted on the countenance of a partial parent, or of an affectionate brother, than by the empty compliment of a visitor, who is perhaps inwardly more disposed to criticise and ridicule than to admire you!

I have been longer in this letter than I intended; yet it is with difficulty I can quit the subject, because I think it is seldom sufficiently insisted on, either in books or in sermons;—and because there are many persons weak enough to believe themselves in a safe and innocent course of life, whilst they are daily

harassing every body about them by their vexatious humours. But you will, I hope, constantly bear in mind, that you can never treat a fellow-creature unkindly, without offending the kind Creator and Father of all;—and that you can no way render yourself so acceptable to Him, as by studying to promote the happiness of others, in every instance, small as well as great.—The favour of God, and the love of your companions, will surely be deemed rewards sufficient to animate your most fervent endeavours: yet this is not all: the disposition of mind, which I would recommend, is its own reward, and is in itself essential to happiness. Cultivate it, therefore, my dear child, with your utmost diligence;—and watch the symptoms of ill-temper as they rise, with a firm resolution to conquer them, before they are even perceived by any other person. In every such inward conflict, call upon your Maker, to assist the feeble nature he hath given you;—and sacrifice to Him every feeling that would tempt you to disobedience: so will you at length attain the true Christian meekness, which is blessed in the sight of God and man; “which has the promise of this life, as well as of that which is to come.” Then will you pity, in others, those infirmities which you have conquered in yourself; and will think yourself as much bound to assist, by your patience and gentleness, those who are so unhappy as to be under the dominion of evil passions, as you are to impart a share of your riches to the poor and miserable.

Adieu, my dearest.

LETTER VII.

ON ECONOMY.

My dearest Niece,

ECONOMY is so important a part of a woman's character, so necessary to her own happiness, and so essential to her performing properly the duties of a wife and of a mother, that it ought to have the precedence of all other accomplishments, and take its rank next to the first duties of life. It is, moreover, an *art* as well as a *virtue*;—and, many well-meaning persons, from ignorance, or from inconsideration, are strangely deficient in it. Indeed, it is too often wholly neglected in a young woman's education;—and, she is sent from her father's house to govern a family, without the least degree of that knowledge, which should qualify her for it: this is the source of much inconvenience: for, though experience and attention may supply, by degrees, the want of instruction, yet this requires time: the family, in the mean time, may get into habits which are very difficult to alter; and, what is worse, the husband's opinion of his wife's incapacity may be fixed too strongly to suffer him ever to think justly of her gradual improvements. I would, therefore, earnestly advise you to make use of every opportunity you can find, for lay-

ing in some store of knowledge on this subject, before you are called upon to the practice ; by observing what passes before you,—by consulting prudent and experienced mistresses of families, and by entering in a book a memorandum of every new piece of intelligence you acquire : you may afterwards compare these with more mature observations, and you can make additions and corrections, as you see occasion. I hope it will not be long before your mother entrusts you with some part, at least, of the management of your father's house. Whilst you are under her eye, your ignorance cannot do much harm, though the relief to her at first may not be near so considerable as the benefit to yourself.

Economy consists of so many branches, some of which descend to such minuteness, that it is impossible for me in writing to give you particular directions. The rude outlines may be perhaps described, and I shall be happy if I can furnish you with any hint that may hereafter be usefully employed.

The first and greatest point is to lay out your general plan of living in a just proportion to your fortune and rank : if these two will not coincide, the last must certainly give way ; for, if you have right principles, you cannot fail of being wretched under the sense of the injustice as well as danger of spending beyond your income, and your distress will be continually increasing. No mortifications, which you can suffer from retrenching in your appearance, can be comparable to this unhappiness. If you would enjoy the real comforts of affluence, you should lay your plan considerably within

your income ; not for the pleasure of amassing wealth, —though, where there is a growing family, it is an absolute duty to lay by something every year,—but to provide for contingencies, and to have the power of indulging your choice in the disposal of the overplus,—either in innocent pleasures, or to increase your funds for charity, and generosity, which are in fact the true funds of pleasure. In some circumstances, indeed, this would not be prudent : there are professions, in which a man's success greatly depends on his making some figure, where the bare suspicion of poverty would bring on the reality. If, by marriage, you should be placed in such a situation, it will be your duty to exert all your skill in the management of your income : yet, even in this case, I would not strain to the utmost for appearance, but would choose my models among the most prudent and moderate of my own class ; and be contented with slower advancement, for the sake of security and peace of mind.

A contrary conduct is the ruin of many ; and, in general, the wives of men in such professions might live in a more retired and frugal manner than they do, without any ill consequence, if they did not make the scheme of advancing the success of their husbands an excuse to themselves for the indulgence of their own vanity and ambition.

Perhaps it may be said, that the settling the general scheme of expenses is seldom the wife's province, and that many men do not choose even to acquaint her with the real state of their affairs. Where this is the

case, a woman can be answerable for no more than is entrusted to her. But I think it a very ill sign, for one or both of the parties, where there is such a want of openness, in what equally concerns them. As I trust you will deserve the confidence of your husband ; so I hope you will be allowed free consultation with him on your mutual interest : and, I believe, there are few men who would not hearken to reason on their own affairs, when they saw a wife ready and desirous to give up her share of vanities and indulgencies, and only earnest to promote the common good of the family.

In order to settle your plan, it will be necessary to make a pretty exact calculation : and if, from this time, you accustom yourself to calculations, in all the little expenses entrusted to you, you will grow expert and ready at them, and be able to guess very nearly, where certainty cannot be obtained. Many articles of expense are regular and fixed : these may be valued exactly ; and, by consulting with experienced persons, you may calculate nearly the amount of others ; any material article of consumption, in a family of any given number and circumstances, may be estimated pretty nearly. Your own expenses of clothes and pocket-money should be settled and circumscribed, that you may be sure not to exceed the just proportion. I think it an admirable method to appropriate such a portion of your income, as you judge proper to bestow in charity, to be sacredly kept for that purpose, and no longer considered as your own : by which means you will avoid the temptation of giving less than you ought, through

selfishness, or more than you ought, through good nature or weakness: if your circumstances allow of it, you might set apart another fund for acts of liberality or friendship, which do not come under the head of charity. The having such funds ready at hand, makes it easy and pleasant to give; and, when acts of bounty are performed without effort, they are generally done more kindly and effectually. If you are obliged in conscience to lay up for a family, the same method of an appropriated fund for saving will be of excellent use, as it will prevent that continual and often ineffectual anxiety, which a general desire of saving, without having fixed the limits, is sure to create.

Regularity of payments and accounts is essential to economy:—your house-keeping should be settled at least once a week, and all the bills paid; all other tradesmen should be paid, at farthest, once a year. Indeed, I think it more advantageous to pay oftener: but, if you make them trust you longer, they must either charge proportionably higher, or be losers by your custom. Numbers of them fail, every year, from the cruel cause of being obliged to give their customers so much longer credit than the dealers, from whom they take their goods, will allow to them.—If people of fortune considered this, they would not defer their payments, from mere negligence, as they often do, to the ruin of whole families.

You must endeavour to acquire skill in purchasing: in order to do this, you should begin now to attend to the prices of things, and take every proper opportunity

of learning the real value of every thing, as well as the marks whereby you are to distinguish the good from the bad.

In your table, as in your dress, and in all other things, I wish you to aim at *propriety* and *neatness*, or, if your state demands it, *elegance*, rather than *superfluous figure*. To go beyond your sphere, either in dress, or in the appearance of your table, indicates a greater fault in your character than to be too much within it. It is impossible to enter into the *minutiæ* of the table: good sense and observation on the best models, must form your taste, and a due regard to what you can afford, must restrain it.

Ladies, who are fond of needle-work, generally choose to consider *that* as a principal part of good housewifery: and, though I cannot look upon it as of equal importance to the due regulation of a family, yet, in a middling rank, and with a moderate fortune, it is a necessary part of a woman's duty, and a considerable article in expense is saved by it. Many young ladies *make almost every thing* they wear; by which means they can make a genteel figure at a small expense. This, in your station, is the most profitable and desirable kind of work: and, as much of it as you can do, consistently with a due attention to your health, to the improvement of your mind, and to the discharge of other duties, I should think highly commendable: but, as I do not wish you to impose upon the world by your appearance, I should be contented to see you worse dressed, rather than see your whole time employed in preparations for

it, or any of those hours given to it, which are needful to make your body strong and active by exercise, or your mind rational by reading. Absolute idleness is inexcusable in a woman; because the needle is always at hand for those intervals in which she cannot be otherwise employed. If you are industrious, and if you keep good hours, you will find time for all your proper employments: early rising, and a good disposition of time, is essential to economy. The necessary orders, and examinations into household affairs, should be despatched, as soon in the day, and as privately as possible, that they may not interrupt your husband or guests, or break in upon conversation, or reading, in the remainder of the day. If you defer any thing that is necessary, you may be tempted by company, or by unforeseen avocations, to forget, or to neglect it: hurry and irregularity will ensue, with expensive expedients to supply the defect.

There is in many people, and particularly in youth, a strange aversion to regularity;—a desire to delay what ought to be done immediately, in order to do something else, which might as well be done afterwards. Be assured it is of more consequence to you than you can conceive, to get the better of this idle procrastinating spirit, and to acquire habits of constancy and steadiness, even in the most trifling matters: without them there can be no regularity, or consistency of action or character;—no dependence on your best intentions, which a sudden humour may tempt you to lay aside for a time, and which a thousand unforeseen accidents will

afterwards render it more and more difficult to execute : no one can say what important consequences may follow a trivial neglect of this kind. For example :—I have known one of these *procrastinators* disoblige, and gradually lose very valuable friends, by delaying to write to them so long, that, having no good excuse to offer, she could not get courage enough to write at all ; and dropped their correspondence entirely.

The neatness and order of your house and furniture, is a part of economy which will greatly affect your appearance and character, and to which you must yourself give attention, since it is not possible even for the *rich* and *great* to rely wholly on the care of servants, in such points, without their being often neglected. The more magnificently a house is furnished, the more one is disgusted with that air of confusion, which often prevails where attention is wanting in the owner : but, on the other hand, there is a kind of neatness, which gives a lady the air of a house-maid, and makes her excessively troublesome to every body, and particularly to her husband : in this, as in all other branches of economy, I wish you to avoid all parade and bustle. Those ladies, who pique themselves on the particular excellence of neatness, are very apt to forget, that the decent order of the house should be designed to promote the convenience and pleasure of those who are to be in it ; and that, if it is converted into a cause of trouble and constraint, their husbands and guests would be happier without it. The love of fame, that universal passion, will sometimes shew itself on strangely in-

significant subjects ; and a person, who acts for praise only, will always go beyond the mark in every thing. The best sign of a house being well governed, is, that nobody's attention is called to any of the little affairs of it, but all goes on so well of course, that one is not led to make remarks upon any thing, nor to observe any extraordinary effort that produces the general result of ease and elegance, which prevails throughout.

Domestic economy, and the credit and happiness of a family, depend so much on the choice and proper regulation of servants, that it must be considered as an essential part both of prudence and duty. Those who keep a great number of them have a heavy charge on their consciences, and ought to think themselves, in some measure, responsible for the morals and happiness of so many of their fellow creatures, designed like themselves for immortality. Indeed, the cares of domestic management are by no means lighter to persons of high rank and fortune, if they perform their duty, than to those of a retired station. It is with a family, as with a commonwealth ; the more numerous and luxurious it becomes, the more difficult it is to govern it properly. — Though the great are placed above the little attentions and employments, to which a private gentlewoman must dedicate much of her time, they have a larger and more important sphere of action, in which, if they are indolent and neglectful, the whole government of their house and fortune must fall into irregularity. Whatever number of deputies they may employ to overlook their affairs, they must themselves overlook those depu-

ties, and be ultimately answerable for the conduct of the whole.—The characters of those servants, who are entrusted with power over the rest, cannot be too nicely inquired into; and the mistress of the family must be ever watchful over their conduct,—at the same time that she must carefully avoid every appearance of suspicion, which, whilst it wounds and hinders a worthy servant, only excites the artifice and cunning of an unjust one.

None, who pretend to be friends of religion and virtue, should ever keep a domestic, however expert in business, whom they know to be guilty of immorality. How unbecoming a serious character is it, to say of such an one,—“He is a bad *man*, but a good *servant*!” What a preference does it shew of private convenience to the interests of society, which demand, that vice should be constantly discountenanced, especially in every one’s own household: and that the sober, honest, and industrious, should be sure of finding encouragement and reward, in the houses of those who maintain respectable characters! Such persons should be invariably strict and peremptory, with regard to the behaviour of their servants, in every thing which concerns the general plan of domestic government,—but should by no means be severe on small faults, since nothing so much weakens authority as frequent chiding. Whilst they require precise obedience to their rules, they must prove, by their general conduct, that these rules are the effect, not of humour, but of reason. It is wonderful that those, who are careful to conceal their ill-temper

from strangers, should be indifferent how peevish, and even contemptibly capricious they appear before their servants, on whom their good name so much depends, and from whom they can hope for no real respect, when their weakness is so apparent. When once a servant can say,—“I cannot do any thing to please my mistress to day,” all authority is lost.

Those who continually change their servants, and complain of perpetual ill-usage, have good reason to believe that the fault is in themselves, and that they do not know how to govern. Few indeed possess the skill to unite authority with kindness, or are capable of that steady and uniformly reasonable conduct, which alone can maintain true dignity, and command a willing and attentive obedience. Let us not forget, that human nature is the same in all stations.—If you can convince your servants, that you have a generous and considerate regard to their health, their interest, and their reasonable gratifications;—that you impose no commands but what are fit and right, nor ever reprove but with justice and temper;—why should you imagine that they will be insensible to the good they receive; or whence suppose them incapable of esteeming and prizing such a mistress? I could never, without indignation, hear it said, that “servants have no gratitude;” as if the condition of servitude excluded the virtues of humanity! The truth is, masters and mistresses have seldom any real claim to gratitude: they think highly of what they bestow, and little of the service they receive; they consider only their own convenience, and seldom

reflect on the kind of life their servants pass with them: they do not ask themselves, whether it is such an one as is consistent with the preservation of their health, their morals, their leisure for religious duties, or with a proper share of the enjoyments and comforts of life. The dissipated manners, which now so generally prevail, perpetual absence from home, and attendance on assemblies, or at public places, is, in all these respects, pernicious to the whole household,—and to the *men servants* absolutely ruinous. Their only resource in the tedious hours of waiting, whilst their masters and ladies are engaged in diversions, is to find out something of the same kind for themselves. Thus they are led into gaming, drinking, extravagance, and bad company;—and thus, by a natural progression, they become distressed and dishonest: that attachment and affiance, which ought to subsist between the dependant and his protector, are destroyed: the master looks on his attendants as thieves and traitors; whilst they consider him as one whose money only gives him power over them,—and, who uses that power without the least regard to their welfare.

“The fool saith, I have no friends; I have no thanks for all my good deeds, and they that eat my bread speak evil of me.”* Thus foolishly do those complain who choose their servants, as well as their friends, without discretion; or who treat them in a manner that no worthy person will bear.

I have been often shocked at the want of politeness, by which masters and mistresses sometimes provoke

impertinence from their servants: a gentleman, who would resent to death an imputation of falsehood, from his equal, will not scruple, without proof, to accuse his servant of it in the grossest terms. I have heard the most insolent contempt of the whole class expressed at a table, whilst five or six of them attended behind the chairs, who, the company seemed to think, were without senses, without understanding, or the natural feelings of resentment.—These are cruel injuries, and will be retorted in some way or other.

If you, my dear, live to be at the head of a family, I hope you will not only avoid all injurious treatment of your domestics, but behave to them with that courtesy and good breeding, which will heighten their respect as well as their affection.—If, on any occasion, they do more than you have a right to require, give them, at least, the reward of seeing that they have obliged you. If, in your service, they have any hardship to endure, let them see that you are concerned for the necessity of imposing it. When they are sick, give them all the attention and every comfort in your power, with a free heart, and kind countenance: “not blemishing thy good deeds; not using uncomfortable words, when thou givest any thing. Is not a word better than a gift?—but both are with a gracious man. A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.”*

Whilst you thus endear yourself to *all* your servants, you must ever carefully avoid making a favourite of any; unjust distinctions, and weak indulgences to one,

will of course excite envy and hatred in the rest. Your favourite may establish whatever abuses she pleases ; none will dare to complain against her ; and you will be kept ignorant of her ill practices, but will feel the effects of them, by finding all your other servants uneasy in their places, and perhaps by being obliged continually to change them.—When they have spent a reasonable time in your service, and have behaved commendably, you ought to prefer them, if it is in your power, or to recommend them to a better provision : the hope of this keeps alive attention and gratitude, and is the proper support of industry. Like a parent, you should keep in view their establishment in some way, that may preserve their old age from indigence ; and, to this end, you should endeavour to inspire them with care to lay up part of their gains, and constantly discourage in them all vanity in dress, and extravagance in idle expenses.

That you are bound to promote their eternal as well as temporal welfare, you cannot doubt ; since, next to your children, they are your nearest dependents. You ought, therefore, to instruct them as far as you are able, furnish them with good books, suited to their capacity, and see that they attend the public worship of God : and you must take care so to pass the Sabbath-day as to allow them time, on that day at least, for reading and reflection at home, as well as for attendance at church.—Though this is part of your religious duty : I mention it here, because it is also a part of family management ; for the same reason, I shall here take occasion ear-

nestly to recommend family prayers, which are useful to all, but more particularly to servants; who, being constantly employed, are led to the neglect of private prayer; and whose ignorance makes it very difficult for them to frame devotions for themselves, or to choose proper helps, amidst the numerous books of superstitious or enthusiastic nonsense, which are printed for that purpose. Even in a political light this practice is eligible; since the idea which it will give them of your regularity and decency, if not counteracted by other parts of your conduct, will probably increase their respect for you, and will be some restraint at least on their outward behaviour, though it should fail of that influence, which in general may be hoped from it.

The prudent distribution of your charitable gifts may not improperly be considered as a branch of economy; since the great duty of almsgiving cannot be truly fulfilled without a diligent attention so to manage the sums you can spare, as to produce the most real good to your fellow-creatures. Many are willing to give money, who will not bestow their time and consideration, and who, therefore, often hurt the community, when they mean to do good to individuals. The larger are your funds, the stronger is the call upon you to exert your industry and care in disposing of them properly. It seems impossible to give rules for this, as every case is attended with a variety of circumstances, which must all be considered. In general, charity is most useful, when it is appropriated to animate the industry of the young, to procure some ease and comforts to old

age, and to support, in sickness, those whose daily labour is their only maintenance in health. They who are fallen into indigence, from circumstances of ease and plenty, and in whom education and habit have added a thousand wants to those of nature, must be considered with the tenderest sympathy by every feeling heart. It is needless to say that, to such, the bare support of existence is scarcely a benefit; and that the delicacy and liberality of the manner, in which relief is here offered, can alone make it a real act of kindness.—In great families, the waste of provisions sufficient for the support of many poor ones, is a shocking abuse of the gifts of Providence: nor should any lady think it beneath her to study the best means of preventing it, and of employing the refuse of luxury in the relief of the poor. Even the smallest families may give some assistance in this way, if care is taken that nothing be wasted.

I am sensible, my dear child, that very little more can be gathered from what I have said on economy, than the general importance of it; which cannot be too much impressed on your mind, since the natural turn of young people is to neglect, and even to despise it; not distinguishing it from parsimony and narrowness of spirit: but be assured, my dear, there can be no true generosity without it; and that the most enlarged and liberal mind will find itself not debased, but ennobled by it. Nothing is more common than to see the same person, whose want of economy is ruining his family, consumed with regret and vexation at the effect of his profusion; and, by endeavouring to save, in

such trifles as will not amount to twenty pounds in a year, that which he wastes by hundreds, incur the character and suffer the anxieties of a miser, together with the misfortunes of a prodigal. A rational plan of expense will save you from all these corroding cares, and will give you the full and liberal enjoyment of what you spend. An air of ease, of hospitality, and frankness, will reign in your house, which will make it pleasant to your friends and to yourself. Better is a morsel of "bread," where this is found, than the most elaborate entertainment, with that air of constraint and anxiety, which often betrays the grudging heart through all the disguises of civility.

That you, my dear, may unite in yourself the admirable virtues of generosity and economy, which will be the grace and crown of all your attainments, is the earnest wish of

Your ever affectionate.

LETTER VIII.

ON POLITENESS AND ACCOMPLISHMENTS.

WHILST you labour to enrich your mind with the essential virtues of Christianity,--with piety, benevolence, meekness, humility, integrity, and purity;--and to make

yourself useful in domestic management, I would not have my dear child neglect to pursue those graces and acquirements, which may set her virtue in the most advantageous light, adorn her manners, and enlarge her understanding : and this, not in the spirit of vanity, but in the innocent and laudable view of rendering herself more useful and pleasing to her fellow-creatures, and, consequently, more acceptable to God. Politeness of behaviour, and the attainment of such branches of knowledge, and such arts and accomplishments, as are proper to your sex, capacity, and station, will prove so valuable to yourself through life, and will make you so desirable a companion, that the neglect of them may reasonably be deemed a neglect of duty ; since it is undoubtedly our duty to cultivate the powers entrusted to us, and to render ourselves as perfect as we can.

You must have often observed, that nothing is so strong a recommendation, on a slight acquaintance, as *politeness* ; nor does it lose its value by time or intimacy, when preserved, as it ought to be, in the nearest connexions and strictest friendships. This delightful qualification,—so universally admired and respected, but so rarely possessed in any eminent degree,—cannot but be a considerable object of my wishes for you : nor should either of us be discouraged by the apprehension, that neither I am capable of teaching, nor you of learning it, in *perfection* ; since whatever degree you attain, will amply reward our pains.

To be perfectly polite, one must have great *presence of mind* with a delicate and quick *sense of propriety* ;

er, in other words, one should be able to form an instantaneous judgment of what is fittest to be said or done, on every occasion as it offers. I have known one or two persons, who seemed to owe this advantage to nature only, and to have the peculiar happiness of being born, as it were, with another sense, by which they had an immediate perception of what was proper and improper, in cases absolutely new to them: but this is the lot of very few. In general, propriety of behaviour must be the fruit of instruction, of observation, and reasoning; and it is to be cultivated and improved like any other branch of knowledge or virtue. A good temper is a necessary ground-work of it; and if to this be added a good understanding, applied industriously to this purpose, I think it can hardly fail of attaining all that is essential in it. Particular modes and ceremonies of behaviour vary in different countries, and even in different parts of the same town. These can only be learned by observation on the manners of those who are best skilled in them, and by keeping what is called good company. But the principles of politeness are the same in all places. Wherever there are human beings, it must be impolite to hurt the temper, or to shock the passions of those you converse with. It must every where be good-breeding, to set your companions in the most advantageous point of light, by giving each the opportunity of displaying their most agreeable talents, and by carefully avoiding all occasions of exposing their defects;—to exert your own endeavours to please, and to amuse, but not to outshine

them ;—to give each their due share of attention and notice ;—not engrossing the talk, when others are desirous to speak, nor suffering the conversation to flag, for want of introducing something to continue or renew a subject ;—not to push your advantages in argument so far that your antagonist cannot retreat with honour :—In short, it is an universal duty in society to consider others more than yourself,—“ in honour preferring one another.” Christianity, in this rule, gives the best lesson of politeness ; yet judgment must be used in the application of it : our humility must not be strained so far as to distress those we mean to honour ; we must not quit our proper rank, not force others to treat us improperly ; or to accept, what we mean as an advantage, against their wills.—We should be perfectly easy, and make others so if we can. But this happy ease belongs perhaps to the last stage of perfection in politeness, and can hardly be attained till we are conscious that we know the rules of behaviour, and are not likely to offend against propriety. In a very young person, who has seen little or nothing of the world, this cannot be expected ; but a real desire of obliging, and a respectful attention, will in a great measure supply the want of knowledge, and will make every one ready to overlook those deficiencies, which are owing only to the want of opportunities to observe the manners of polite company. You ought not therefore to be too much depressed by the consciousness of such deficiencies, but endeavour to get above the shame of wanting what you have not had the means of acquiring. Nothing height-

ens this false shame, and the awkwardness it occasions, so much as vanity. The humble mind, contented to be known for what it is, and unembarrassed by the dread of betraying its ignorance, is present to itself, and can command the use of understanding, which will generally preserve you from any great indecorum, and will secure you from that ridicule, which is the punishment of affectation rather than of ignorance. People of sense will never despise you, whilst you act naturally: but the moment you attempt to step out of your own character, you make yourself an object of just ridicule.

Many are of opinion, that a very young woman can hardly be too silent and reserved in company; and, certainly, nothing is so disgusting in youth, as pertness and self-conceit: but modesty should be distinguished from an awkward bashfulness, and silence should be only enjoined, when it would be forward and impertinent to talk. There are many proper opportunities for a girl, young even as you are, to speak in company with advantage to herself; and, if she does it without conceit or affectation, she will always be more pleasing than those, who sit like statues, without sense or motion. When you are silent, your looks should shew your attention and presence to the company: a respectful and earnest attention is the most delicate kind of praise, and never fails to gratify and please. You must appear to be interested in what is said, and endeavour to improve yourself by it: if you understand the subject well enough to ask now and then a perti-

nent question, or if you can mention any circumstances relating to it, that have not before been taken notice of, this will be an agreeable way of shewing your willingness to make a part of the company : and will probably draw a particular application to you, from some one or other. Then, when called upon, you must not draw back as unwilling to answer, nor confine yourself merely to *yes* or *no*, as is the custom of many young persons, who become intolerable burthens to the mistress of the house, whilst she strives in vain to draw them into notice, and to give them some share in the conversation.

In your father's house, it is certainly proper for you to pay civility to the guests, and to talk to them, in your turn, with modesty and respect, if they encourage you to it. Young ladies, of nearly your own age, who visit there, fall of course to your share to entertain : but, whilst you exert yourself to make their visit agreeable to them, you must not forget what is due to the elder part of the company, nor, by whispering and laughing apart, give them cause to suspect, what is too often true, that they themselves are the subjects of your mirth. It is so shocking an outrage against society, to talk of, or laugh at any person in his own presence, that one would think it could only be committed by the vulgar. I am sorry however to say, that I have too often observed it amongst young ladies, who little deserved that title, whilst they indulged their overflowing spirits in defiance of decency and good-nature. The desire of laughing will make such inconsiderate young

persons find a subject of ridicule, even in the most respectable character. Old age, which, if not disgraced by vice or affectation, has the justest title to reverence, will be mimicked and insulted ; and even personal defects and infirmities will too often excite contempt and abuse, instead of compassion. If you have ever been led into such an action, my dear girl, call it seriously to mind, when you are confessing your faults to Almighty God ; and, be fully persuaded, that it is not one of the least which you have to repent of. You will be immediately convinced of this, by comparing it with the great rule of justice—that of doing to all as you would they should do unto you. No person living is insensible to the injury of contempt, nor is there any talent so invidious, or so certain to create ill-will, as that of ridicule. The natural effects of years, which all hope to attain, and the infirmities of the body, which none can prevent, are surely of all others the most improper objects of mirth. There are subjects enough that are innocent, and on which you may freely indulge the vivacity of your spirits : for I would not condemn you to perpetual seriousness ; on the contrary, I delight in a joyous temper, at all ages, and particularly at yours. Delicate and good-natured raillery, amongst equal friends, if pointed only against such trifling errors as the owner can hardly join to laugh at, or such qualities as they do not pique themselves upon, is both agreeable and useful : but then it must be offered in perfect kindness and sincere good-humour : if tinged with the least degree of malice, its sting becomes venomous

and detestable. The person rallied should have liberty and ability to return the jest, which must be dropped upon the first appearance of its affecting the temper.

You will wonder, perhaps, when I tell you, that there are some characters in the world, which I would freely allow you to laugh at, though not in their presence. Extravagant vanity, and affectation, are the natural subjects of ridicule, which is their proper punishment. When you see old people, instead of maintaining the dignity of their years, struggling against nature to conceal them, affecting the graces, and imitating the follies of youth,—or a young person assuming the importance and solemnity of old age,—I do not wish you to be insensible to the ridicule of such absurd deviations from truth and nature. You are welcome to laugh, when you leave the company, provided you lay up a lesson for yourself at the same time, and remember, that unless you improve your mind whilst you are young, you also will be an insignificant fool in old age;—and that, if you are presuming and arrogant in youth, you are as ridiculous as an old woman with a head-dress of flowers.

In a young lady's behaviour towards gentlemen, great delicacy is certainly required: yet, I believe, women oftener err from too great a consciousness of the supposed views of men, than from inattention to those views, or want of caution against them. You are at present rather too young to want rules on this subject; but I could wish that you should behave almost in the same manner three years hence as now; and retain the simplicity and innocence of childhood, with the sense and dig-

nity of riper years. Men of loose morals or impertinent behaviour must always be avoided ; or, if at any time you are obliged to be in their company, you must keep them at a distance by cold civility ; but, with regard to those gentlemen whom your parents think it proper for you to converse with, and who give no offence by their own manners, to them I wish you to behave with the same frankness and simplicity, as if they were of your own sex. If you have natural modesty, you will never transgress its bounds, whilst you converse with a man, as one rational creature with another, without any view to the possibility of a lover or admirer, where nothing of that kind is professed ; where it is, I hope you will ever be equally a stranger to coquetry and prudery ; and that you will be able to distinguish the effects of real esteem and love from idle gallantry and unmeaning fine speeches : the slighter notice you take of these last, the better ; and that, rather with good-humoured contempt than with affected gravity : but, the first must be treated with seriousness and well-bred sincerity ; not giving the least encouragement, which you do not mean, nor assuming airs of contempt, where it is not deserved. But this belongs to a subject, which I have touched upon in a former letter. I have already told you, that you will be unsafe in every step which leads to a serious attachment, unless you consult your parents, from the first moment you apprehend any thing of that sort to be intended : let them be your first confidants, and let every part of your conduct, in such a case, be particularly directed by them.

With regard to accomplishments, the chief of these is a competent share of reading, well chosen and properly regulated: and of this I shall speak more largely hereafter. Dancing, and the knowledge of the French tongue, are now so universal, that they cannot be dispensed with in the education of a gentlewoman; and indeed they are both useful as well as ornamental: the first, by forming and strengthening the body, and improving the carriage; the second, by opening a large field of entertainment and improvement for the mind. I believe there are more agreeable books of female literature in French than in any other language; and, as they are not less commonly talked of than English books, you must often feel mortified in company, if you are too ignorant to read them. Italian would be easily learnt after French; and, if you have leisure and opportunity, may be worth your gaining, though in your station of life it is by no means necessary.

To write a free and legible hand, and to understand common arithmetic, are indispensable requisites.

As to music and drawing, I would only wish you to follow as genius leads: you have some turn for the first, and I should be sorry to see you neglect a talent, which will at least afford you an innocent amusement, though it should not enable you to give much pleasure to your friends: I think the use of both these arts is more for yourself than others. It is but seldom that a private person has leisure or application enough to gain any high degree of excellence in them; and your own partial family are perhaps the only persons who would not

much rather be entertained by the performance of a professor than by yours : but, with regard to yourself, it is of great consequence to have the power of filling up agreeably those intervals of time, which too often hang heavily on the hands of a woman, if her lot be cast in a retired situation. Besides these, it is certain, that even a small share of knowledge in these arts will heighten your pleasure in the performance of others : the taste must be improved, before it can be susceptible of an exquisite relish for any of the imitative arts : an unskilful ear is seldom capable of comprehending *Harmony*, or of distinguishing the most *delicate* charms of *Melody*. The pleasure of seeing fine paintings, or even of contemplating the beauties of Nature, must be greatly heightened by our being conversant with the rules of drawing, and by the habit of considering the most picturesque objects. As I look upon taste to be an inestimable fund of innocent delight, I wish you to lose no opportunity of improving it, and of cultivating in yourself the relish of such pleasures as will not interfere with a rational scheme of life, nor lead you into dissipation, with all its attendant evils of vanity and luxury.

As to the learned languages, though I respect the abilities and application of those ladies who have attained them, and who make a modest and proper use of them, yet I would by no means advise you, or any other woman, who is not strongly impelled by a particular genius, to engage in such studies. The labour and time which they require are generally incompati-

ble with our natures and proper employments: the real knowledge which they supply is not essential, since the English, French, or Italian tongues afford tolerable translations of all the most valuable productions of antiquity, besides the multitude of original authors which they furnish: and these are much more than sufficient to store your mind with as many ideas as you will know how to manage. The danger of pedantry and presumption in a woman,—of her exciting envy in one sex, and jealousy in the other,—of her exchanging the graces of imagination for the severity and preciseness of a scholar, would be, I own, sufficient to frighten me from the ambition of seeing my girl remarkable for learning. Such objections are, perhaps, still stronger with regard to the abstruse sciences.

Whatever tends to embellish your fancy, to enlighten your understanding, and furnish you with ideas to reflect upon when alone, or to converse upon in company, is certainly well worth your acquisition. The wretched expedient, to which ignorance so often drives our sex, of calling in slander to enliven the tedious insipidity of conversation, would alone be a strong reason for enriching your mind with innocent subjects of entertainment, which may render you a fit companion for persons of sense and knowledge, from whom you may reap the most desirable improvements: for, though I think reading indispensably necessary to the due cultivation of your mind, I prefer the conversation of such persons to every other method of instruction: but this you cannot hope to enjoy, unless you qualify yourself to bear

a part in such society, by, at least, a moderate share of reading.

Though *Religion* is the most important of all your pursuits, there are not many *books* on that subject which I should recommend to you at present. Controversy is wholly improper at your age, and it is also too soon for you to inquire into the evidence of the truth of Revelation, or to study the difficult parts of Scripture: when these shall come before you, there are many excellent books, from which you may receive great assistance. At present, practical divinity,—clear of superstition and enthusiasm, but addressed to the heart, and written with a warmth and spirit capable of exciting in it pure and rational piety,—is what I wish you to meet with.

The principal study, I would recommend, is *history*. I know of nothing equally proper to entertain and improve at the same time, or that is so likely to form and strengthen your judgment, and, by giving you a liberal and comprehensive view of human nature, in some measure to supply the defect of that experience, which is usually attained too late to be of much service to us. Let me add, that more materials for conversation are supplied by this kind of knowledge, than by almost any other: but I have more to say to you on this subject in a future letter.

The faculty, in which women usually most excel, is that of imagination; and, when properly cultivated, it becomes the source of all that is most charming in society. Nothing you can read will so much contribute

to the improvement of this faculty, as *poetry*; which, if applied to its true ends, adds a thousand charms to those sentiments of religion, virtue, generosity, and delicate tenderness, by which the human soul is exalted and refined. I hope you are not deficient in natural taste for this enchanting art, but that you will find it one of your greatest pleasures to be conversant with the best poets, whom our language can bring you acquainted with, particularly those immortal ornaments of our nation, *Shakspeare* and *Milton*. The first is not only incomparably the noblest genius in dramatic poetry, but the greatest master of nature, and the most perfect characterizer of men and manners: in this last point of view, I think him inestimable; and I am persuaded that, in the course of your life, you will seldom find occasion to correct those observations on human nature, and those principles of morality, which you may extract from his capital pieces. You will at first find his language difficult; but, if you take the assistance of a friend who understands it well, you will, by degrees, enter into his manner of phraseology, and perceive a thousand beauties, which at first lay buried in obsolete words and uncouth constructions. The admirable *Essay on Shakspeare*, which has lately appeared, so much to the honour of our sex, will open your mind to the peculiar excellencies of this author, and enlighten your judgment on dramatic poetry in general, with such force of reason and brilliancy of wit, as cannot fail to delight as well as instruct you.

Our great English poet, *Milton*, is as far above my praise, as his *Paradise Lost* is above any thing which I am able to read, except the sacred writers. The sublimity of this subject sometimes leads him into abstruseness; but many parts of his great poem are easy to all comprehensions, and must find their way directly to every heart by the tenderness and delicacy of his sentiments, in which he is not less strikingly excellent than in the richness and sublimity of his imagination: Addison's criticism in the *Spectators*, written with that beauty, elegance, and judgment, which distinguish all his writings, will assist you to understand and to relish this poem.

It is needless to recommend to you the translation of *Homer* and *Virgil*, which every body reads that reads at all. You must have heard that *Homer* is esteemed the father of poetry, the original whence all the moderns,—not excepting *Milton* himself—borrow some of their greatest beauties, and from whom they extract those rules for composition, which are found most agreeable to nature and true taste. *Virgil*, you know, is the next in rank among the classics: you will read his *Æneid* with extreme pleasure, if ever you are able to read Italian, in *Annibal Caro's* translation; the idiom of the Latin and Italian languages being more alike, it is, I believe, much closer, yet preserves more of the spirit of the original than the English translations.

For the rest, fame will point out to you the most considerable of our poets; and I would not exclude any of name, among those whose morality is unexception-

able: but of poets, as of all other authors, I wish you to read only such as are properly recommended to you,—since there are many who debase their divine heart by abusing it to the purposes of vice and impiety. If you could read poetry with a judicious friend, who would lead your judgment to a true discernment of its beauties and defects, it would inexpressibly heighten both your pleasure and improvement. But, before you enter upon this, some acquaintance with the *Heathen Mythology* is necessary. I think that you must before have met with some book under the title of *The Pantheon*:* and, if once you know as much of the gods and goddesses as the most common books on the subject will tell you, the rest may be learned by reading Homer: but then you must particularly attend to him in this view. I do not expect you to penetrate those numerous mysteries,—those amazing depths of morality, religion, and metaphysics,—which some pretend to have discovered in his mythology; but to know the names and principal offices of the gods and goddesses, with some idea of their moral meaning, seems requisite to the understanding almost any poetical composition.—As an instance of the *moral meaning* I speak of, I will mention an observation of Bossuet;—That Homer's poetry was particularly recommended to the Greeks by the superiority which he ascribes to them

* There has been lately published a work particularly adapted to the use of young ladies, entitled, "A Dictionary of Polite Literature, or Fabulous History of Heathen Gods, and Illustrious Heroes;" in two vols. with Plates. *Editor.*

over the Asiatics: this superiority is shewn in the *Iliad*, not only in the conquest of Asia by the Greeks, and in the actual destruction of its capital, but in the division and arrangement of the gods, who took part with the contending nations. On the side of Asia was *Venus*;—that is, sensual passion,—pleasure,—and effeminacy. On the side of Greece was *Juno*,—that is, matronly gravity and conjugal love; together with *Mercury*,—invention, and eloquence; and *Jupiter*, or political wisdom. On the side of Asia was *Mars*, who represents brutal valour and blind fury. On that side of Greece was *Pallas*,—that is, military discipline, and bravery, guarded by judgment.

This, and many other instances that might be produced, will shew you how much of the beauty of the poet's art must be lost to you, without some notion of these allegorical personages. Boys, in their school learning, have this kind of knowledge impressed on their minds by a variety of books; but women, who do not go through the same course of instruction, are very apt to forget what little they read or hear on this subject:—I advise you, therefore, never to lose an opportunity of inquiring into the meaning of any thing you meet with in poetry, or in painting, alluding to the history of any of the heathen deities, and of obtaining from some friend an explanation of its connexion with true history, or of its allegorical reference to morality or to physics.

Natural Philosophy, in the largest sense of the expression, is too wide a field for you to undertake: but,

the study of nature, as far as may suit your powers and opportunities, you will find a most sublime entertainment: the objects of this study are all the stupendous works of the Almighty Hand, that lie within the reach of our observation. In the works of *man* perfection is aimed at; but it can only be found in those of the *Creator*. The contemplation of perfection must produce delight, and every natural object around you would offer this delight, if it could attract your attention. If you survey the earth, every leaf that trembles in the breeze, every blade of grass beneath your feet, is a wonder as absolutely beyond the reach of human art to imitate, as the construction of the universe. Endless pleasures to those who have a taste for them, might be derived from the endless variety to be found in the composition of this globe and its inhabitants. The fossil, the vegetable, and the animal world, gradually rising in the scale of excellence,—the innumerable species of each, still preserving their specific differences from age to age, yet of which no two individuals are ever perfectly alike,—afford such a range for observation and inquiry, as might engross the whole term of our short life, if followed minutely. Besides all the animal creation obvious to our unassisted senses, the eye, aided by philosophical inventions, sees myriads of creatures, which by the ignorant are not known to have existence: it sees all nature teem with life; every fluid,—each part of every vegetable and animal,—swarm with its peculiar inhabitants, invisible to the naked eye, but as perfect in all their parts, and en-

joying life as indisputably, as the elephant or the whale.

But, if from the earth, and from these minute wonders, the philosophic eye is raised towards the heavens; what a stupendous scene there opens to its view! Those brilliant lights that sparkle to the eye of ignorance as gems adorning the sky, or as lamps to guide the traveller by night, assume an importance that amazes the understanding!—they appear to be *worlds*, formed like ours, for a variety of inhabitants,—or *suns*, enlightening numberless other worlds too distant for our discovery!—I shall ever remember the astonishment and rapture with which my mind received this idea, when I was about your age: it was then perfectly new to me, and it is impossible to describe the sensations I felt from the glorious, boundless prospect of infinite beneficence bursting at once upon my imagination! Who can contemplate such a scene unmoved? If our curiosity is excited to enter upon this noble inquiry, a few books on the subject, and those of the easiest sort, with some of the common experiments, may be sufficient for your purpose,—which is, to enlarge your mind, and to excite in it the most ardent gratitude and profound adoration towards that great and good Being, who exerts his boundless power in communicating various portions of happiness through all the immense regions of creation.

Moral philosophy, as it relates to human actions, is of still higher importance than the study of nature. The works of the ancients on this subject are univer-

sally said to be entertaining as well as instructive, by those who can read them in their original languages; and such of them as are well translated, will undoubtedly, some years hence, afford you great pleasure and improvement. You will also find many agreeable and useful books, written originally in French, and in English, on morals and manners: for the present, there are works, which, without assuming the solemn air of philosophy, will enlighten your mind on these subjects, and introduce instruction in an easier dress: of this sort are many of the moral essays that have appeared in periodical papers: which, when excellent in their kind,—as are the *Spectators*, *Guardians*, *Ramblers*, and *Adventurers*,—are particularly useful to young people, as they comprehend a great variety of subjects, introduce many ideas and observations that are new to them,—and lead to a habit of reflecting on the characters and events that come before them in real life, which I consider as the best exercise of the understanding.

Books on taste and criticism will hereafter be more proper for you than at present: whatever can improve your discernment, and render your taste elegant and just, must be of great consequence to your enjoyments as well as to the embellishment of your understanding.

I would by no means exclude the kind of reading which young people are naturally most fond of: though I think the greatest care should be taken in the choice of those *fictitious stories*, that so enchant the mind;—

most of which tend to inflame the passions of youth, whilst the chief purpose of education should be to moderate and restrain them. Add to this, that both the writing and sentiments of most novels and romances are such as are only proper to vitiate your style, and to mislead your heart and understanding. The expectation of extraordinary adventures,—which seldom ever happen to the sober and prudent part of mankind,—and the admiration of extravagant passions and absurd conduct, are some of the usual fruits of this kind of reasoning; which, when a young woman makes it her chief amusement, generally render her ridiculous in conversation, and miserably wrong-headed in her pursuits and behaviour. There are, however, works of this class, in which excellent morality is joined with the most lively pictures of the human mind, and with all that can entertain the imagination and interest the heart. But, I must repeatedly exhort you, never to read any thing of the sentimental kind, without taking the judgment of your best friends in the choice: for, I am persuaded, that the indiscriminate reading of such kind of books corrupts more female hearts than any other cause whatsoever.

Before I close this correspondence, I shall point out the course of history I wish you to pursue, and give you my thoughts of geography and chronology: some knowledge of both being, in my opinion, necessary to the reading of history with any advantage.

I am, my dearest Niece,

Your ever affectionate.

LETTER IX.

ON GEOGRAPHY AND CHRONOLOGY.

My dearest Niece,

I HAVE told you, that you will not be able to read history, with much pleasure or advantage, without some little knowledge of *Geography* and *Chronology*. They are both very easily attained;—I mean in the degree that will be necessary for you. You must be sensible that you can know but little of a country, whose situation with respect to the rest of the world you are entirely ignorant of,—and, that it is to little purpose that you are able to mention a fact, if you cannot nearly ascertain the *time* in which it happened; which alone, in many cases, gives importance to the fact itself.

In Geography,—the easiest of all sciences, and the best adapted to the capacity of children,—I suppose you to have made some beginning; to know at least the figure of the earth,—the supposed lines,—the degrees,—how to measure distances,—and a few of the common terms: if you do not already know these, two or three lessons will be sufficient to attain them; the rest is the work of memory, and is easily gained by reading with maps; for I do not wish your knowledge to be exact and masterly,—but such only as is necessary for the purpose of understanding history; and, without which, even a newspaper would be unintelligible. It

may be sufficient for this end, if, with respect to *ancient* Geography, you have a general idea of the situation of all the great states, without being able precisely to ascertain their limits. But, in the *modern*, you ought to know the bounds and extent of every state in Europe, and its situation with respect to the rest. The other parts of the world will require less accurate knowledge, except with regard to the European settlements.

It may be an useful and agreeable method, when you learn the situation of any important country, to join with that knowledge some one or two leading facts or circumstances concerning it, so that its particular property may always put you in mind of the situation; and the situation, in like manner, recal the particular property.—When, for instance, you learn in what part of the globe to find Ethiopia, to be told at the same time that, in that vast unknown tract of country, the Christian religion was once the religion of the state, would be of service,—because the geographical and historical knowledge would assist each other. Thus, to join with Egypt, *the nurse and parent of arts and of superstition*;—with Persia, *shocking despotism, and perpetual revolutions*;—with ancient Greece, *freedom and genius*;—with Scythia, *hardiness and conquest*, are hints which you may make use of as you please. Perhaps annexing to any country the idea of some familiar form which it most resembles, may at first assist you to retain a general notion of it: thus Italy has been called a *boot*, and Europe compared to a *woman sitting*.

The difference of the ancient and modern names of places is somewhat perplexing; the most important should be known by both names at the same time, and you must endeavour to fix a few of those which are of most consequence so strongly in your mind, by thinking of them, and being often told of them, that the ancient name should always call up the modern one to your memory, and the modern the ancient: such as, the *Egean Sea*, now *The Archipelago*;—The Peloponnesus, now *The Morea*;—Crete, *Candia*;—Gaul, *France*;—Babylon, *Bagdat*;—Byzantium, to which the Romans transplanted their seat of empire, *Constantinople*, &c.

There have been so many ingenious contrivances to make Geography easy and amusing, that I cannot hope to add any thing of much service; I would only prevail with you not to neglect acquiring, by whatever method pleases you best, that share of knowledge in it which you will find necessary, and which is so easily attained; and I entreat that you would learn it in such a manner as to fix it in your mind, so that it may not be lost and forgotten among other childish acquisitions, but that it may remain ready for use through the rest of your life.

Chronology indeed has more of difficulty; but if you do not bewilder yourself by attempting to learn too much and too minutely at first, you need not despair of gaining enough for the purpose of reading history with pleasure and utility.

Chronology may be naturally divided into three parts; *the Ancient*,—*the Middle*,—and *the Modern*.

With respect to all these, the best direction that can be given is, to fix on some periods, or epochas, which, by being often mentioned and thought of, explained and referred to, will at last be so deeply engraven on the memory, that they will be ready to present themselves whenever you call for them: these, indeed, should be few, and ought to be well chosen for their importance, since they are to serve as elevated stations to the mind, from which it may look backwards and forwards upon a great variety of facts.

Till your more learned friends shall supply you with better, I will take the liberty to recommend the following, which I have found of service to myself.

In the ancient chronology, you will find there were four thousand years from the Creation to the Redemption of man;—and that Noah and his family were miraculously preserved in the ark, 1650 years after Adam's creation.

As there is no history, except that in the Bible, of any thing before the Flood, we may set out from that great event; which happened, as I have said above, in the year of the world 1650.

The 2350 years, which passed from the Deluge to our Saviour's birth, may be thus divided:—There have been four successive *Empires* called *Universal*, because they extended over a great part of the then known world;—these are usually distinguished by the name of *The Four great Monarchies*: the three first of them are included in ancient Chronology, and began and ended in the following manner:

1st. The ASSYRIAN EMPIRE, founded by Nimrod in the year of the world 1800, ended under Sardanapalus in 3250, endured 1450 years.

The Median, though not accounted one of the four great monarchies, being conquests of rebels on the Assyrian empire, comes in here for about 200 years.

2d. The PERSIAN EMPIRE, which begun under Cyrus, in the year of the world 3450, ended in Darius in 3670, before Christ 330; lasted a little more than 200 years.

3d. The GRECIAN EMPIRE, began under Alexander the Great in 3670, was soon after his death dismembered by his successors: but the different parcels into which they divided it, were possessed by their respective families, till the famous Cleopatra, the last of the race of Ptolemy, one of Alexander's captains, who reigned in Egypt, was conquered by Julius Cæsar, about half a century before our Lord's birth; which is a term of about 300 years.

Thus you see that, from the Deluge to the establishment of the first great monarchy,—the Assyrian,

is	150 years.
The Assyrian empire continued	1450
The Median	200
The Persian	200
The Grecian	300
From Julius Cæsar, with whom began the fourth great monarchy, viz. the Roman, to Christ	50

In all 2350 years;
the term from the Deluge to Christ.

I do not give you these dates and periods as correctly true, for I have taken only round numbers as more easily retained by the memory: so that when you come to consult chronological books or tables, you will find variances of some years between them and the above accounts: but precise exactness is not material to a beginner.

I offer this short table as a little specimen of what you may easily do for yourself: but even this sketch, slight as it is, will give you a general notion of the ancient history of the world, from the Deluge to the birth of Christ.

Within this period flourished the Grecian and Roman republics, with the history and chronology of which it will be expected you should be tolerably well acquainted; and, indeed, you will find nothing in the records of mankind so entertaining. Greece was divided into many petty states, whose various revolutions and annals you can never hope distinctly to remember; you are therefore to consider them as forming together one great kingdom,—like the Germanic body, or the United Provinces,—composed separately of different governments, but sometimes acting with united force for their common interest. The *Lacedemonian* government, formed by Lycurgus in the year of the world 3100,—and the *Athenian*, regulated by Solon about the year 3440,—will chiefly engage your attention.

In pursuing the *Grecian* chronology, you need only perhaps make one stand or epocha,—at the time of

Socrates, that wisest of philosophers, whom you must have heard of,—who lived about 3570 years from the Creation, and about 430 before Christ: for, within the term of 150 years *before* *Socrates*, and 200 *after* him, will fall in most of the great events and illustrious characters of the Grecian history.

I must inform you, that the Grecian method of dating time was by *Olympiads*;—that is, four complete years; so called from the celebration, every fifth year, of the Olympic Games, which were contests in all the manly exercises, such as wrestling, boxing, running, chariot-racing, &c. They were instituted in honour of Jupiter, and took their name from Olympia, a city of Elis, near which they were performed: they were attended by all ranks of people, from every state in Greece; the noblest youths were eager to obtain the prize of victory, which was no other than an olive crown, but esteemed the most distinguishing ornament. These games continued all the time that Greece retained any spark of liberty; and with them begins the authentic history of that country;—all before being considered as fabulous. You must therefore endeavour to remember that they began in the year of the world 3228; after the flood, 1570 years; after the destruction of Troy, 400; before the building of Rome, 23: before Cyrus, about 200; and 770 before Christ. If you cannot retain *all* these dates, at least you must not fail to remember the near coincidence of the first *Olympiad* with the *building of Rome*; which is of great consequence; because, as the Grecians reckoned time by *Olympiads*, the Romans

dated from the building of their city : and as these two eras are within 23 years of each other, you may, for the ease of memory, suppose them to begin together, in the year of the world 3228.

In reading the history of the *Roman Republic*,—which continued in that form of government to the time of Julius Cæsar's dictatorship, about the year of the world 3960, and about 48 years before Christ,—you will make as many epochas as you shall find convenient: I will mention only two ;—the sacking of Rome by the Gauls, which happened in the year of the world 3620,—in the 365th year of the city,—in the 97th Olympiad,—before Christ 385,—and about 30 years before the birth of Alexander. The second epocha may be the 608th year of the city,—when, after three obstinate wars, Carthage was destroyed, and Rome was left without a rival.

Perhaps the following bad verses, which were given me when I was young, may help to fix in your mind the important eras of the Roman and Grecian dates:—You must not laugh at them, for chronologers do not pique themselves on their poetry, but they make use of numbers and rhymes merely as assistants to memory, being so easily learned by heart :

“Rome and Olympiads bear the same date,
Three thousand two hundred and twenty-eight,
In three hundred and sixty* was Rome sack'd and torn,
Thirty summers before Alexander was born.”

* That is, in the 365th year of the city.

You will allow that what I have said in these few pages is very easily learned:—yet little as it is, I will venture to say that, was you as perfectly mistress of it as of your alphabet, you might answer several questions relating to ancient chronology more readily than many who pretend to know something of this science. One is not so much required to tell the precise year, in which a great man lived, as to know with whom he was contemporary in other parts of the world.—I would know then, from the slight sketch above given, about what year of the Roman republic Alexander the Great lived?—You would quickly run over in your mind, “Alexander lived in the 3670th year of the world,—330 “before Christ:—consequently he must have flourished “about the 400th of *Rome*, which had endured 750 “years when Christ was born.” Or, suppose it was asked, what was the condition of Greece, at the time of the sacking of Rome by the Gauls; had any particular state, or the united body, chosen then to take advantage of the misfortunes of the Romans? You consider that the 365th year of the city, the date of that event, is 385 before Christ; consequently this must have happened about the time of Philip of Macedon father of Alexander, when the Grecians, under such a leader, might have extirpated the Roman nation from the earth, had they ever heard of them, or thought the conquest of them an object worthy of their ambition.

Numberless questions might be answered in like manner, even on this very narrow, circumscribed plan, if it were completely mastered. I might require that other

periods or epochas should be learned with the same exactness: but these may serve to explain my meaning, and to shew you how practicable and easy it is. One thing, however, I must observe,—though, perhaps, it is sufficiently obvious;—which is, that you can make no use of this sketch of ancient Chronology, nor even hope to retain it, till you have read the ancient *history*. When you have gone through Rollin's *Histoire Ancienne* *once*; then will be the time to fix the ancient Chronology deeply in your mind; which will very much enhance the pleasure and use of reading it a *second* time: for you must remember, that nobody reads a history to much purpose who does not go over it more than once.

When you have got through your course of Ancient History, and are come to the more modern, you must then have recourse to the second of the three divisions;—viz. *middle Chronology*; containing about 800 years, from the birth of our Lord, and from within fifty years of the rise of the Roman empire, to Charlemagne, who died in 814.

This period, except in the earliest part of it, is too much involved in obscurity to require a very minute knowledge of its history;—it may be sufficient to fix two or three of the most singular circumstances by their proper dates.

The first epocha to be observed, is the year of our Lord 330; when Constantine, the first Christian emperor, who restored peace to the oppressed and persecuted church, removed the seat of empire from Rome

to Byzantium, called afterwards from him Constantino-ple. After his time,—about the year 400,—began those irruptions of the Goths and Vandals, and other northern nations, who settled themselves all over the western parts of the Roman empire, and laid the foundation of the several states which now subsist in Europe.

The next epocha is the year 622;—for the ease of memory say 600:—when Mahomet, by his successful imposture, became the founder of the Saracen empire, which his followers extended over a great part of Asia and Africa, and over some provinces of Europe. At the same time, St. Gregory, bishop of Rome, began to assume a spiritual power, which grew by degrees into that absolute and enormous dominion, so long maintained by the Popes over the greatest part of Christendom. St. Augustine, a missionary, from St. Gregory, about this time, began the conversion of Great Britain to Christianity.

The third and concluding epocha in this division, is the year 800; when Charlemagne, king of France, after having subdued the Saxons, repressed the Saracens, and established the temporal dominion of the pope by a grant of considerable territories, was elected emperor of the West, and protector of the church. The date of this event corresponds with that remarkable period of our English history—the union of the Heptarchy, or seven kingdoms, under Egbert.

As to the *third* part of Chronology,—namely, the *Modern*, I shall spare you and myself all trouble about at present; for, if you follow the course of reading

which I shall recommend, it will be some years before you reach modern history : and, when you do, you will easily make periods for yourself, if you do but remember carefully to examine the dates as you read, and to impress on your memory those of very remarkable reigns or events.

I fear you are by this time tired of Chronology : but my sole intention, in what I have said, is to convince you, that it is a science not out of your reach, in the moderate degree that is requisite for you : *the last volume of the Ancient Universal History* is the best English Chronological Work I know : if that does not come in your way, there is an excellent French one, called *Tablettes Chronologiques de l'Histoire Universelle, Du Fresnoy* ; 3 tomes ; *Paris* :—there is also a *Chart of universal history*, including *Chronology* ; and a *Biographical chart*, both by Priestley, which you may find of service to you.

Indeed, my dear, a woman makes a poor figure, who affects, as I have heard some ladies do, to disclaim all knowledge of times and dates : the strange confusion they make of events, which happened in different periods, and the stare of ignorance when such are referred to as are commonly known, are sufficiently pitiable : but the highest mark of folly is to be proud of such ignorance,—a resource, in which some of our sex find great consolation.

Adieu, my dear child!—I am, with the tenderest affection,

Ever yours.

LETTER X.

ON READING HISTORY.

My dearest Niece,

WHEN I recommend to you to gain some insight into the general history of the world, perhaps you will think I propose a formidable task : but your apprehensions will vanish when you consider, that of nearly half the globe, we have no histories at all ; that, of other parts of it, a few facts only are known to us ; and that, even of those nations which make the greatest figure in history, the early ages are involved in obscurity and fable : it is not, indeed, allowable, to be totally ignorant even of those fables, because they are the frequent subjects of poetry and painting, and are often referred to in more authentic histories.

The first recorders of actions are generally poets. In the historical songs of the bards are found the only accounts of the first ages of every state : but in these we must naturally expect to find truth mixed with fiction, and often disguised in allegory. In such early times, before science had enlightened the minds of men, the people were ready to believe every thing ;—and the historian, having then no restraints from the fear of con-

tradition or criticism, delivered the most improbable and absurd tales, as an account of the lives and actions of their forefathers: thus the first heroes of every nation were gods, or the sons of gods; and every great event was accompanied with some supernatural agency. Homer, whom I have already mentioned as a poet, you will find the most agreeable historian of the early ages of Greece: and Virgil will shew you the supposed origin of the Carthaginians and Romans.

It will be necessary for you to observe some regular plan in your historical studies, which can never be pursued with advantage, otherwise than in a continued series. I do not mean to confine you solely to that kind of reading; on the contrary, I wish you frequently to relax with poetry or some other amusement, whilst you are pursuing your course of history: I only mean to warn you against mixing *ancient* history with *modern*, or *general* histories of one place with *particular reigns*, in another; by which desultory manner of reading, many people distract and confound their memories, and retain nothing to any purpose from such a confused mass of materials.

The most ancient of all histories you will read in your *Bible*: thence you will proceed to *l'Histoire Ancienne* of Rollin, who very ingeniously points out the connexion of profane with sacred history, and enlivens his narrative with many agreeable and improving reflections; and many very pleasing detached stories and anecdotes, which may serve you as resting places in your journey. It would be an useful exercise of your

memory and judgment, to recount these interesting passages to a friend, either by letter or in conversation; not in the words of the author, but in your own natural style,—by memory, and not by book; and to add whatever remarks may occur to you. I need not say, that you will please me much, whenever you are disposed to make this use of *me*.

The want of memory is a great discouragement in historical pursuits, and is what every body complains of. Many artificial helps have been invented, of which, those who have tried them, can best tell you the effects: but the most natural and pleasant expedient is that of conversation with a friend, who is acquainted with the history which you are reading. By such conversations, you will find out how much is usually retained of what is read, and you will learn to select those characters and facts which are best worth preserving: for it is but trying to remember every thing without distinction, that young people are so apt to lose every trace of what they read. By repeating to your friend what you can recollect, you will fix it in your memory: and, if you should omit any striking particular, which ought to be retained, that friend will remind you of it, and will direct your attention to it on a second perusal. It is a good rule, to cast your eye each day over what you read the day before, and to look over the contents of every book when you have finished it.

Rollin's work takes in a large compass: but, of all the ancient nations it treats of, perhaps there are only the Grecians and Romans, whose stories ought to be

read with any anxious desire of retaining them perfectly: for the rest, such as the Assyrians, Egyptians, &c. I believe, you would find, on examination, that most of those, who are supposed tolerably well read in history, remember no more than a few of the most remarkable facts and characters.—I tell you this to prevent your being discouraged on finding so little remain in your mind after reading these less interesting parts of ancient history.

But, when you come to the Grecian and Roman* stories, I expect to find you deeply interested and highly entertained; and, of consequence, eager to treasure up in your memory those heroic actions and exalted characters, by which a young mind is naturally so much animated and impressed. As Greece and Rome were distinguished as much for genius as valour, and were the theatres, not only of the greatest military actions, the noblest efforts of liberty and patriotism,—but of the highest perfection of arts and sciences, their immortal fame is a subject of wonder and emulation, even to these distant ages: and, it is thought a shameful degree of ignorance, even in our sex, to be unacquainted with the nature and revolutions of their governments, and with the characters and stories of their most illustrious heroes.—Perhaps, when you are told that the government and the national character of your own countrymen have been compared with those of the Romans, it may not be an useless amusement, in reading the Ro-

* *Dr. Goldsmith's Histories of Greece and Rome* are generally considered as most useful to young persons. *Editor.*

man history, to carry this observation in your mind, and to examine how far the parallel holds good. The French have been thought to resemble the Athenians in their genius, though not in their love of liberty.—These little hints sometimes serve to awaken reflection and attention in young readers: I leave you to make what use of them you please.

When you have got through Rollin, if you add *Vertot's Revolutions Romaines*—a short, and very entertaining work,—you may be said to have read as much as is *absolutely necessary* of ancient history. Plutarch's *Lives of famous Greeks and Romans*,—a book deservedly of the highest reputation,—can never be read to so much advantage as immediately after the histories of Greece and Rome: I should even prefer reading each life in Plutarch, immediately after the history of each particular hero, as you meet with them in Rollin or in Vertot.

If hereafter you should choose to enlarge your plan, and should wish to know more of any particular people or period than you find in Rollin, the sources from which he drew may be open to you:—for there are, I believe, French or English translations of all the original historians, from whom he extracted his materials.

Crevier's continuation of Rollin, I believe, gives the best account of the Roman emperors down to Constantine. What shocking instances will you there meet with, of the terrible effects of lawless power on the human mind!—How will you be amazed to see the most promising characters changed by flattery and self in-

dulgence into monsters that disgrace humanity!—To read a series of such lives as those of Tiberius, Nero, or Domitian, would be intolerable, were we not consoled by the view of those excellent emperors, who remained uncorrupted through all temptations. When the mind, disgusted, depressed, and terrified, turns from the contemplation of those depths of vice, to which human nature may be sunk; a Titus, the delight of mankind,—a Trajan, an Antoninus,—restore it to an exulting sense of the dignity, to which that nature may be exalted by virtue. Nothing is more awful than this consideration: a human creature given up to vice is infinitely below the most abject brute; the same creature, trained by virtue to the utmost perfection of his nature, “is but a little lower than the angels, and is “crowned with glory and immortality.”

Before you enter upon the modern history of any particular kingdom, it will be proper to gain some idea of that interval between ancient and modern times, which is justly called the dark and barbarous ages:—and which lasted from Constantine to Charlemagne,—perhaps one might say to some centuries after. On the irruption of the northern Barbarians, who broke the Roman empire, and dissipated all the treasures of knowledge, as well as of riches, which had been so long accumulating in that enormous state, the European world may be said to have returned to a second infancy: and the Monkish legends, which are the only records preserved of the times in which they were written, are not less fabulous than the tales of the

demi-gods. I must profess myself ignorant how to direct you to any distinct or amusing knowledge of the History of Europe, during this period:—some collect it from *Puffendorf's Introduction*; some from *The Universal History*; and now, perhaps, with more advantage and delight, from the first volume of *Robertson's Charles the Fifth*, in which he traces the progress of civilization, government, and arts, from the first settlements of the Barbarians; and shews the foundation of the several states into which Europe is now divided, and of those laws, customs, and politics, which prevail in this quarter of the world.

In these dark ages, you will find no single character so interesting as that of Mahomet,—that bold impostor, who extended his usurped dominion equally over the minds and properties of men, and propagated a new religion, whilst he founded a new empire, over a large portion of the globe. His life has been written by various hands.

When you come to the particular histories of the European states, your own country seems to demand the precedence; and, there is no part more commodious to set out from, since you cannot learn the history of Great Britain without becoming, in some degree, acquainted with almost every neighbouring nation, and without finding your curiosity excited to know more of those with whom we are most connected.

* *Russell's History of Ancient Europe*, will give all the information requisite. *Editor.*

By the amazing progress of navigation and commerce, within the last two or three centuries, all parts of the world are now connected: the most distant people are become well acquainted, who, for thousands of years, never heard of one another's existence: we are still every day exploring new regions, and every day see greater reason to expect, that immense countries may yet be discovered, and America no longer retain the name of the *New World*. You may pass to every quarter of the earth, and find yourself still in the British dominion: this island, in which we live, is the least portion of it: and, if we were to adopt the style of ancient conquerors, we might call it the *Throne*, from which we rule the world. To this boast we are better entitled than some of those who formerly called themselves *Masters of the Globe*; as we possess an empire of greater extent, and, from the superior advantages of our commerce, much greater power and riches: but we have now too many rivals in dominion, to take upon us such haughty titles.

You cannot be said to know the history of that empire, of which you are a subject, without knowing something of the East and West Indies, where so great a part of it is situated: and you will find the accounts of the discovery and conquest of America very entertaining, though you will be shocked at the injustice and cruelty of its conquerors. But, with which of the glorious conquerors of mankind must not humanity be shocked!—Ambition, the most remorseless of all passions, pursues its object by all sorts of

means: justice, mercy, truth, and every thing most sacred, in vain oppose its progress!—alas, my dear! shall I venture to tell you, that the history of the world is little else than a shocking account of the wickedness and folly of the ambitious?—The world has ever been, and, I suppose, ever must be, governed and insulted by these aspiring spirits; it has always, in greater or less degree, groaned under their unjust usurpation.

But let not the horror of such a scene put a stop to your curiosity; it is proper you should know mankind as they are: you must be acquainted with the heroes of the earth, and perhaps you may be too well reconciled to them: Mankind have in general a strong bias in their favour; we see them surrounded with pomp and splendour;—every thing that relates to them has an air of grandeur;—and, whilst we admire their natural powers, we are too apt to pardon the detestable abuse of them, to the injury and ruin of the human race. We are dazzled with false glory, and willingly give in to the delusion: for, mighty conquests, like great conflagrations, have something of the sublime, that pleases the imagination; though we know, if we reflect at all, that the consequences of them are devastation and misery.

The Western and Eastern world will present to you very different prospects. In *America*, the first European conquerors found nature in great simplicity; society still in its infancy,—and, consequently, the arts and sciences yet unknown: so that the facility with which they overpowered these poor innocent

people, was entirely owing to their superior knowledge in the arts of destroying. They found the inhabitants brave enthusiastic patriots, but without either the military or political arts necessary for their defence. The two great kingdoms of Mexico and Peru, had alone made some progress in civilization: they were both formed into regular states, and had gained some order and discipline: from these, therefore, the Spaniards met with something like an opposition. At first, indeed, the invaders appeared supernatural beings, who came upon them flying over the ocean, on the wings of the wind, and who, mounted on fiery animals, unknown in that country, attacked them with thunder and lightning in their hands,—for such the arms of the Spaniards appeared to this astonished people. But, from being worshipped as gods, they soon came to be feared as evil spirits; and in time being discovered to be men,—different from the Americans only in their outrageous injustice, and in the cruel arts of destroying,—they were abhorred and boldly opposed. The resistance, however, of a million of these poor naked people, desperately crowding on each other to destruction, served only to make their ruin more complete. The Europeans have destroyed, with the most shocking barbarity, many millions of the original inhabitants of these countries, and have ever since been depopulating Europe and Africa, to supply their places.

Though our own countrymen have no reason to boast of the justice and humanity of their proceedings

in America, yet, in comparison with those of the Spaniards, our possessions there were innocently acquired. Some of them gained by conquest, or cession, from Spain and from other European powers,—some by contract with the natives, or by settlements on uninhabited lands.* We are now possessed of a series of colonies, extending above two thousand miles along the whole Eastern coast of North America, besides many islands of immense value. These countries, instead of being thinly peopled by a few hordes of ignorant savages, are now adorned with many great cities, and innumerable rich plantations, which have made ample returns to their mother-country, for the dangers and expenses which attended their first establishment. Blest with more natural advantages than almost any country in the world, they are making a swift progress in wealth and grandeur, and seem likely, in some future period, to be as much the seat of empire and of science as Europe is at present. Whether their attainments in virtue and happiness will keep pace with their advancement in knowledge, wealth, and power, is much to be questioned; for you will observe, in your historical view of the several great empires of the world, that as each grew up towards the highest pitch of greatness, the seeds of destruction grew up with it; luxury and vice, by debasing the minds, and enervating the bodies of the people, left them all, in their turns, an easy prey to poorer and more valiant nations.

* This work was first printed in 1773.

In the East, the Europeans introduced themselves in a milder way; admitted first as traders,—and, for the more commodious carrying on their commerce, indulged by the powers of the country in establishing a few small factories,—they by gentle degrees extended and strengthened their settlements there, till their force became considerable enough to be thought an useful auxiliary to contending princes; and,—as it has often happened to those who have called in foreign powers to interfere in their domestic contentions,—by availing themselves of the disturbances of a dismembered monarchy, they at length raised a power almost independent of their employers. Soon the several European nations, who had thus got footing in the Indies, jealous of each other's growing greatness, made the feuds of the native princes subservient to their mutual contests—till within a few years, the English, by a happy concurrence of circumstances, obtained the mastery, and expelled their rivals from all their considerable settlements.

The rapidity of our conquests here has been perhaps equal to that of the first invaders of America;—but from different causes. Here we found an old established empire advanced to its crisis; the magnificence and luxury of the great carried to the highest excess,—and the people in a proportionable degree of oppression and debasement. Thus ripe for destruction, by the rivalship of the viceroys, and the weakness of the government, they became independent sovereigns; and the dastardly spirit of the meaner people,—indifferent

to the cause for which they were compelled to fight,—encouraged these ambitious merchants to push their advantages farther than they could at first have supposed possible: with astonishment they saw the intrepid leaders of a few hundreds of brave Britons, boldly oppose and repeatedly put to flight millions of these effeminate Indian slaves,—and, in a short time, raised for them an empire much larger than their mother-country.

From these remote quarters of the world, let us now return to Great Britain, with the history of which you ought certainly to acquaint yourself, before you enter upon that of any other European kingdom. If you have courage and industry enough to begin so high as the invasion of Julius Cæsar,—before which nothing is known of the inhabitants of this island,—you may set out with Rapin, and proceed with him to William the Conqueror. From this era there are other histories of England more entertaining than his, though I believe none esteemed more authentic. Party so strongly influences both historians and their readers, that it is a difficult and invidious task to point out the *best* amongst the number of English histories that offer themselves: but, as *you* will not read with a critical view, nor enter deeply into politics, I think you may be allowed to choose that which is most entertaining: and, in this view, I believe the general voice will direct you to Hume, though he goes no farther than the Revolution. Among other *historians*, do not forget my darling *Shakspeare*, a faithful as well as a most agreeable one,—whose historical plays, if read in a series, will fix

in your memory the reigns he has chosen, more durably than any other history. You need not fear his leading you into any material mistakes; for he keeps surprisingly close to the truth, as well in the characters as in the events. One cannot but wish he had given us a play on the reign of every English king,—as it would have been the pleasantest, and perhaps the most useful way of becoming acquainted with it.

For the other portion of Great Britain, Robertson's History of Scotland is a delightful work, and of a moderate size.

Next to your own country, *France* will be the most interesting object of your inquiries: our ancient possessions in that country, and the frequent contests we have been engaged in with its inhabitants, connect their history with our own. The extent of their dominion and influence,—their supposed superiority in elegance and politeness,—their eminence in the Arts and Sciences,—and that intercourse of thought, if so I may call it, which subsists between us, by the mutual communication of literary productions,—make them peculiarly interesting to us; and we cannot but find our curiosity excited to know their story, and to be intimately acquainted with the character, genius, and sentiments of this nation.

I do not know of any general history of France, that will answer your purpose, except that of *Mezerai*, which even in the abridgment is a pretty large work: here is a very modern one by *Velly and others*, which perhaps may be more lively, but is still more voluminous.

ous and not yet completed. From Mezerai you may proceed with Voltaire to the end of the reign of Louis the Fourteenth.

In considering the rest of Europe, your curiosity may be confined within narrower limits. Modern history is, from the nature of it, much more minute and laborious than the ancient—and to pursue that of so many various kingdoms and governments, would be a task unequal to your leisure and abilities, at least for several years to come: at the same time, it must be owned, that the present system of politics and commerce has formed such a relation between the different powers of Europe, that they are in a manner members of one great body, and a total ignorance of any considerable state would throw an obscurity even upon the affairs of your own country:* an acquaintance, however, with the most remarkable circumstances that distinguish the principal governments, will sufficiently enlighten you, and will enable you to comprehend whatever relates to them in the histories with which you are more familiar. Instead of referring you for this purpose to dull and uninteresting abridgments, I choose rather to point out to you a few small Tracts, which exhibit striking and lively pictures, not easily effaced from the memory, of the constitutions and the most remarkable transactions of several of these nations. Such are,

Sir William Temple's Essay on the United Provinces.

* *The History of Modern Europe* may be read with particular advantage. *Editor.*

His Essay on Heroic Virtue, which contains some account of the Saracen Empire.

Vertot's Revolution de Suède.

. Revolutions de Portugal.

Voltaire's Charles XII. de Suède.

. Pierre le Grand.

Puffendorf's Account of the Popes, in his Introduction to Modern History.

Some part of the history of Germany and Spain, you will see more in detail in Robertson's History of Charles V. which I have already recommended to you in another view.

After all this, you may still be at a loss for the transactions of Europe, in the last fifty years: for the purpose of giving you, in a very small compass, some idea of the state of affairs during that period, I will venture to recommend one book more;—*Campbell's State of Europe*.*

Thus much may suffice for that moderate scheme, which I think is best suited to your sex and age. There are several excellent histories and memoirs of particular reigns and periods, which I have taken no notice of in this circumscribed plan; but with which, if you should happen to have a taste for the study, you will hereafter choose to be acquainted: these will be read with most advantage, after you have gained some general view of history:—and they will then serve to

* This work has not been published for some years: *Guthrie's Geographical and Historical Grammar*, is the best work of the kind at present. *Editors*

refresh your memory, and settle your ideas distinctly ; as well as enable you to compare different accounts of the persons and facts which they treat of, and to form your opinions of them on just grounds.

As I cannot, with certainty, foresee what degree of application or genius for such pursuits you will be mistress of ; I shall leave deficiencies of this collection to be supplied by the suggestions of your more informed friends ; who, if you explain to them how far you wish to extend your knowledge, will direct you to the proper books.

But if, instead of an eager desire for this kind of knowledge, you should happen to feel that distaste for it which is too common in young ladies who have been indulged in reading only works of mere amusement, you will perhaps rather think that I want mercy in offering you so large a plan, than that there needs an apology for the deficiencies of it : but, comfort yourself with the assurance, that a taste for history will grow and improve by reading : that as you get acquainted with one period or nation, your curiosity cannot fail to be awakened for what concerns those immediately connected with it ; and thus, you will insensibly be led on from one degree of knowledge to another.

If you waste in trivial amusement the next three or four years of your life, which are the prime season of improvement, believe me you will hereafter bitterly regret their loss ; when you come to feel yourself inferior in knowledge to almost every one you converse with ;—and, above all, if you should ever be a mother,

when you feel your own inability to direct and assist the pursuits of your children, you will then find ignorance a severe mortification, and a real evil. Let this, my dear, animate your industry : and let not a modest opinion of your own capacity be a discouragement to your endeavours after knowledge ; a moderate understanding, with diligent and well-directed application, will go much farther than a more lively genius, if attended with that impatience and inattention, which too often accompanies quick parts. It is not from want of capacity that so many women are such trifling insipid companions,—so ill qualified for the friendship and conversation of a sensible man,—or for the task of governing and instructing a family ; it is much oftener from the neglect of exercising the talents which they really have, and from omitting to cultivate a taste for intellectual improvement : by this neglect they lose the sincerest of pleasures ; a pleasure which would remain when almost every other forsakes them,—which neither fortune nor age can deprive them of,—and which would be a comfort and resource in almost every possible situation of life.

If I can but inspire you, my dear child, with the desire of making the most of your time and abilities, my end is answered : the means of knowledge will easily be found by those who diligently seek them ; and they will find their labours abundantly rewarded.

And now, my dear, I think it is time to finish this long correspondence ; which, though in some parts it may have been tedious to you, will not, I hope, be

found entirely useless in any. I have laid before you all that my maturest reflections could enable me to suggest, for the direction of your conduct through life. My love for you, my dearest child, extends its views beyond this frail and transitory existence; it considers you as a candidate for immortality,—as entering the lists for the prize of your high calling,—as contending for a crown of unfading glory. It sees, with anxious solicitude, the dangers that surround you, and the everlasting shame that must follow, if you do not exert all your strength in the conflict. Religion, therefore, has been the basis of my plan; the principle to which every other pursuit is ultimately referred. Here then I have endeavoured to guide your researches; and to assist you in forming just notions on a subject of such infinite importance, I have shewn you the necessity of regulating your heart and temper, according to the genuine spirit of that religion, which I have so earnestly recommended as the great rule of your life. To the same principle I would refer your attention to domestic duties,—and, even that refinement and elegance of manners, and all those graces and accomplishments, which will set your virtues in the fairest light, and will engage the affection and respect of all who converse with you. Endeared to society by these amiable qualities, your influence in it will be more extensive, and your capacity of being useful proportionably enlarged. The studies which I have recommended to you, must be likewise subservient to the same views; the pursuit of knowledge, when it is guided and controled by the

principles I have established, will conduce to many valuable ends; the habit of industry, it will give you,—the nobler kind of friendship, for which it will qualify you,—and its tendency to promote a candid and liberal way of thinking, are obvious advantages. I might add, that a mind well informed in the various pursuits which interest mankind, and the influence of such pursuits on their happiness, will embrace, with a clearer choice, and will more steadily adhere to, those principles of Virtue and Religion, which the judgment must ever approve, in proportion as it becomes enlightened.

May those delightful hopes be answered which have animated my heart, while with diligent attention I have endeavoured to apply to your advantage all that my own experience and best observation could furnish! With what joy should I see my dearest girl shine forth a bright example of every thing that is amiable and praiseworthy!—and how sweet would be the reflection, that I had, in any degree, contributed to make her so! My heart expands with the affecting thought, and pours forth in this adieu the most ardent wishes for your perfection! If the tender solicitude expressed for your welfare by this “labour of love” can engage your gratitude, you will always remember how deeply your conduct interests the happiness of

Your most affectionate

AUNT.

END OF MRS. CHAPONE'S LETTERS.

A
FATHER'S LEGACY

TO
HIS DAUGHTERS,

BY THE LATE
DR. GREGORY, OF EDINBURGH.

PREFACE.

THAT the subsequent Letters were written by a tender Father in a declining state of health, for the instruction of his Daughters, and not intended for the Public, is a circumstance which will recommend them to every one who considers them in the light of admonition and advice. In such domestic intercourse, no sacrifices are made to prejudices, to customs, or to fashionable opinions. Paternal love, paternal care, speak their genuine sentiments, undisguised and unrestrained. A father's zeal for his daughters' improvement, in whatever can make a woman amiable, with a father's quick apprehension of the dangers that too often arise, even from the attainment of that very point, suggest his admonitions, and render him attentive to a thousand little graces and little decorums, which would escape the nicest moralist who should undertake the subject on uninterested speculation. Every faculty is on the alarm, when the objects of such tender affection are concerned.

In the writer of these Letters paternal tenderness and vigilance were doubled, as he was at the time sole

parent; death having before deprived the young ladies of their excellent mother. His own precarious state of health inspired him with the most tender solicitude for their future welfare; and though he might have concluded, that the impression made by his instruction and uniform example could never be effaced from the memory of his children, yet his anxiety for their orphan condition suggested to him this method of continuing to them those advantages.

The Editor is encouraged to offer this Treatise to the Public, by the very favourable reception which the rest of his Father's works have met with. The Comparative View of the state of Man and other animals, and the Essay on the Office and Duties of a Physician, have been very generally read; and, if he is not deceived by the partiality of his friends, he has reason to believe they have met with general approbation.

In some of those tracts, the Author's object was to improve the taste and understanding of his reader; in others, to mend his heart; in others, to point out to him the proper use of philosophy, by shewing its application to the duties of common life. In all his writings his chief view was the good of his fellow-creatures; and as those among his friends, in whose taste and judgment he most confided, think the publication of this small work will contribute to that general design, and at the same time do honour to his memory, the Editor can no longer hesitate to comply with their advice in communicating it to the public.

FATHER'S LEGACY

TO

HIS DAUGHTERS.

My dear Girls,

YOU had the misfortune to be deprived of your mother, at a time of life when you were insensible of your loss, and could receive little benefit, either from her instruction, or her example.—Before this comes to your hands, you will likewise have lost your father.

I have had many melancholy reflections on the forlorn and helpless situation you must be in, if it should please God to remove me from you, before you arrive at that period of life, when you will be able to think and act for yourselves. I know mankind too well. I know their falsehood, their dissipation, their coldness to all the duties of friendship and humanity. I know the little attention paid to helpless infancy.—You will meet with few friends disinterested enough to do you good offices, when you are incapable of making them

any return, by contributing to their interest or their pleasure, or even to the gratification of their vanity.

I have been supported under the gloom naturally arising from these reflections, by a reliance on the goodness of that Providence which has hitherto preserved you, and given me the most pleasing prospect of the goodness of your disposition; and by the secret hope that your mother's virtues will entail a blessing on her children.

The anxiety I have for your happiness has made me resolve to throw together my sentiments relating to your future conduct in life.—If I live for some years, you will receive them with much greater advantage, suited to your different geniuses and dispositions: if I die sooner, you must receive them in this very imperfect manner,—the last proof of my affection.

You will remember your father's fondness, when perhaps every other circumstance relating to him is forgotten. This remembrance, I hope, will induce you to give a serious attention to the advices I am now going to leave with you.—I can request this attention with the greatest confidence, as my sentiments on the most interesting points that regard life and manners, were entirely correspondent to your mother's, whose judgment and taste I trusted much more than my own.

You must expect that the advice which I shall give you will be very imperfect, as there are many nameless delicacies, in female manners, of which none but a woman can judge.—You will have one advantage by attending to what I am going to leave with you; you

will hear, at least for once in your lives, the genuine sentiments of a man who has no interest in flattering or deceiving you.—I shall throw my reflections together without any studied order, and shall only, to avoid confusion, range them under a few general heads.

You will see, in a little treatise of mine, just published, in what an honourable point of view I have considered your sex; not as domestic drudges, or the slaves of our pleasures, but as our companions and equals; as designed to soften our hearts and polish our manners; and, as Thomson finely says,

To raise the virtues, animate the bliss,
And sweeten all the toils of human life.

I shall not repeat what I have there said on this subject; I shall not observe, that, from the view I have given of your natural character and place in society, there arises a certain propriety of conduct peculiar to your sex. It is this peculiar propriety of female manners of which I intend to give you my sentiments, without touching on those general rules of conduct, by which men and women are equally bound.

While I explain to you that system of conduct which I think will tend most to your honour and happiness, I shall, at the same time, endeavour to point out those virtues and accomplishments which render you most respectable and most amiable in the eyes of my own sex.

RELIGION.

THOUGH the duties of Religion, strictly speaking, are equally binding on both sexes; yet certain differences in their natural character and education, render some vices in your sex particularly odious. The natural hardness of *our* hearts, and strength of *our* passions, inflamed by the uncontrolled license we are too often indulged with in our youth, are apt to render *our* manners more dissolute, and make *us* less susceptible of the finer feelings of the heart. Your superior delicacy, your modesty, and the usual severity of your education, preserve *you*, in a great measure, from any temptation to those vices to which *we* are most subjected. The natural softness and sensibility of your dispositions particularly fit you for the practice of those duties where the heart is chiefly concerned. And this, along with the natural warmth of your imagination, renders you susceptible of the feelings of devotion.

There are many circumstances in your situation that peculiarly require the supports of religion to enable you to act in them with spirit and propriety. Your whole life is often a life of suffering. You cannot plunge into business, or dissipate yourselves in pleasure and riot, as men too often do, when under the pressure of misfortunes. You must bear your sorrows in silence, unknown and unpitied. You must often put on a face of serenity and cheerfulness, when your hearts are torn

with anguish, or sinking in despair. Then your only resource is in the consolations of Religion. It is chiefly owing to these, that you bear domestic misfortunes better than we do.

But you sometimes are in very different circumstances, that equally require the restraints of religion. The natural vivacity, and perhaps the natural vanity of your sex, is very apt to lead you into a dissipated state of life, that deceives you under the appearance of innocent pleasure ; but which in reality wastes your spirits, impairs your health, weakens all the superior faculties of your minds, and often sullies your reputations. Religion, by checking this dissipation, and rage for pleasure, enables you to draw more happiness, even from those very sources of amusement, which, when too frequently applied to, are often productive of satiety and disgust.

Religion is rather a matter of sentiment than reasoning. The important and interesting articles of faith are sufficiently plain. Fix your attention on these, and do not meddle with controversy. If you get into that, you plunge into a chaos, from which you will never be able to extricate yourselves. It spoils the temper, and, I suspect, has no good effect on the heart.

Avoid all books, and all conversation, that tend to shake your faith on those great points of religion, which should serve to regulate *your* conduct, and on which your hopes of future and eternal happiness depend.

Never indulge yourselves in ridicule on religious subjects ; nor give countenance to it in others, by seeming

diverted with what they say. This, to people of good breeding, will be a sufficient check.

I wish you to go no further than the Scriptures for your religious opinions. Embrace those you find clearly revealed. Never perplex yourselves about such as you do not understand, but treat them with silent and becoming reverence.—I would advise you to read only such religious books as are addressed to the heart; such as inspire pious and devout affections; such as are proper to direct you in your conduct;—and not such as tend to entangle you in the endless maze of opinions and systems.

Be punctual in the stated performance of your private devotions, morning and evening.—If you have any sensibility or imagination, this will establish such an intercourse between you and the Supreme Being, as will be of infinite consequence to you in life. It will communicate an habitual cheerfulness to your tempers, give a firmness and steadiness in your virtue, and enable you to go through all the vicissitudes of human life with propriety and dignity.

I wish you to be regular in your attendance on public worship, and in receiving the communion. Allow nothing to interrupt your public or private devotions, except the performance of some active duty in life, to which they should always give place.—In your behaviour at public worship, observe an exemplary attention and gravity.

That extreme strictness which I recommend to you in these duties, will be considered by many of your ac-

quaintance as a superstitious attachment to forms: but in the advices I give you on this and other subjects, I have an eye to the spirit and manners of the age. There is a levity and dissipation in the present manners, a coldness and listlessness in whatever relates to religion, which cannot fail to infect you, unless you purposely cultivate in your minds a contrary bias, and make the devotional taste habitual.

Avoid all grimace and ostentation in your religious duties. They are the usual cloaks of hypocrisy; at least, they shew a weak and vain mind.

Do not make Religion a subject of common conversation in mixed companies. When it is introduced, rather seem to decline it. At the same time, never suffer any person to insult you by any foolish ribaldry on your religious opinions; but shew the same resentment you would naturally do on being offered any other personal insult. But the surest way to avoid this, is by a modest reserve on the subject, and by using no freedom with others about their religious sentiments.

Cultivate an enlarged charity for all mankind, however they may differ from you in their religious opinions. That difference may probably arise from causes in which you had no share, and from which you can derive no merit.

Shew your regard to Religion, by a distinguishing respect to all its ministers, of whatever persuasion, who do not by their lives dishonour their profession: but never allow them the direction of your consciences, lest they taint you with the narrow spirit of their party.

The best effect of your religion will be a diffusive humanity to all in distress. Set apart a certain proportion of your income as sacred to charitable purposes: but in this, as well as in the practice of every other duty, carefully avoid ostentation. Vanity is always defeating her own purposes. Fame is one of the natural rewards of virtue: do not pursue her, and she will follow you.

Do not confine your charity to giving money. You may have many opportunities of shewing a tender and compassionate spirit where your money is not wanted. There is a false and unnatural refinement in sensibility, which makes some people shun the sight of every object in distress. Never indulge this, especially where your friends or acquaintances are concerned. Let the days of their misfortunes, when the world forgets or avoids them, be the season for you to exercise your humanity and friendship. The sight of human misery softens the heart, and makes it better; it checks the pride of health and prosperity; and the distress it occasions, is amply compensated by the consciousness of doing your duty, and by the secret endearment which nature has annexed to all our sympathetic sorrows.

Women are greatly deceived, when they think they recommend themselves to *our* sex by their indifference about religion. Even those men who are themselves unbelievers, dislike infidelity in *you*. Every *man* who knows human nature, connects a religious taste in *your* sex, with softness and sensibility of heart; at least, *we* always consider the want of it as a proof of that hard

and masculine spirit, which, of all your faults, *we* dislike the most. Besides, *men* consider *your* religion as one of their principal securities for that female virtue in which *they* are most interested. If a gentleman pretend an attachment to any of *you*, and endeavour to shake your religious principles, be assured he is either a fool, or has designs on you, which he dares not openly avow.

You will probably wonder at my having educated you in a church different from my own. The reason was plainly this: I looked on the differences between our churches to be of no real importance, and that a preference of one to the other was a mere matter of taste. Your mother was educated in the church of England, and had an attachment to it; and I had a prejudice in favour of every thing she liked. It never was her desire that you should be baptized by a clergyman of the church of England, or be educated in that church: on the contrary, the delicacy of her regard to the smallest circumstance that could affect me in the eye of the world, made her anxiously insist it might be otherwise: but I could not yield to her in that kind of generosity. When I lost her, I became still more determined to educate you in that church, as I feel a secret pleasure in doing every thing that appears to me to express my affection and veneration for her memory. I draw but a very faint and imperfect picture of what your mother *was*, while I endeavour to point out what you *should be*.*

* The reader will remember, that such observations as respect equally both the sexes, are all along as much as possible avoided.

CONDUCT AND BEHAVIOUR.

ONE of the chief beauties in a female character, is that modest *reserve*, that retiring *delicacy*, which avoids the public eye, and is disconcerted even at the gaze of admiration. I do not wish you to be insensible to applause; if you were, you must become, if not worse, at least less amiable women. But you may be dazzled by that admiration, which yet rejoices your hearts.

When a girl ceases to *blush*, she has lost the most powerful charm of beauty. That extreme sensibility which it indicates, may be a weakness and incumbrance in *our* sex, as I have too often felt; but in *yours* it is peculiarly engaging. Pedants, who think themselves philosophers, ask, why a woman should blush when she is conscious of no crime? It is a sufficient answer, that Nature has made *you* to blush when you are guilty of no fault, and has forced *us* to love you because you do so. Blushing is so far from being necessarily an attendant on guilt, that it is the usual companion of innocence.

This modesty, which I think so essential in your sex, will naturally dispose you to be rather silent in company, especially in a large one. People of sense and discernment will never mistake such silence for dullness. One may take a share in conversation without uttering a syllable. The expression in the countenance shews it; and this never escapes an observing eye.

I should be glad that you had an easy *dignity* in your behaviour at public places ; but not that confident ease, that unabashed countenance, which seems to set the company at defiance. If, while a gentleman is speaking to you, one of superior rank addresses you, do not let your eager attention and visible preference betray the flutter of your heart. Let your pride, on this occasion, preserve you from that meanness into which your vanity would sink you. Consider, that you expose yourself to the ridicule of the company, and affront one gentleman, only to swell the triumph of another, who perhaps thinks he does you honour in speaking to you.

Converse with men even of the first rank with that dignified modesty which may prevent the approach of the most distant familiarity, and consequently prevent them from feeling themselves your superiors.

Wit is the most dangerous talent you can possess : it must be guarded with great discretion and good-nature, otherwise it will create you many enemies. *Wit* is perfectly consistent with softness and delicacy ; yet they are seldom found united. *Wit* is so flattering to vanity, that they who possess it become intoxicated, and lose all self-command.

Humour is a different quality. It will make your company much solicited : but be cautious how you indulge it. It is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but will never procure you respect.

Be even cautious in displaying your *good sense*. It will be thought you assume a superiority over the rest of the company. But if you happen to have any learning, keep it a profound secret, especially from the men, who generally look with a jealous and malignant eye on a woman of great parts and a cultivated understanding.

A man of real genius and candour is far superior to this meanness: but such a one will seldom fall in your way; and, if by accident he should, do not be anxious to shew the full extent of your knowledge. If he has any opportunities of seeing you, he will soon discover it himself: and, if you have any advantages of person or manner, and keep your own secret, he will probably give you credit for a great deal more than you possess. The great art of *pleasing* in conversation, consists in making the company pleased with themselves. You will more readily hear them talk yourselves into their good graces.

Beware of *detraction*, especially where your own sex are concerned: *you* are generally accused of being particularly addicted to this vice;—I think unjustly: *men* are fully as guilty of it when their interests interfere. As *your* interests more frequently clash, and as *your* feelings are quicker than *ours*, your temptations to it are more frequent. For this reason, be particularly tender of the reputation of your own sex, especially when they happen to rival *you* in *our* regards. *We* look on this as the strongest proof of dignity and true greatness of mind.

Shew a compassionate sympathy to unfortunate women, especially to those who are rendered so by the villany of men. Indulge a secret pleasure, I may say pride, in being the friends and refuge of the unhappy, but without the vanity of shewing it.

Consider every species of *indelicacy* in conversation, as shameful in itself, and as highly disgusting to *us*. All double-entendre is of this sort. The dissoluteness of *men's* education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at, when it comes from *your* mouths, or even when *you* hear it without pain and contempt. Virgin purity is of that delicate nature, that it cannot hear certain things without contamination. It is always in your power to avoid these. No man, but a brute, or a fool, will insult a woman with conversation which he sees gives her pain, nor will he dare to do it, if she resent the injury with a becoming spirit. There is a dignity in conscious virtue, which is able to awe the most shameless and abandoned of men.

You will be reproached, perhaps, with *prudery*. By prudery is generally meant an affectation of delicacy. Now I do not wish you to *affect* delicacy; I wish you to *possess* it. At any rate, it is better to run the risk of being thought ridiculous, than disgusting.

The *men* will complain of your *reserve*. They will assure you, that a more frank behaviour would make you more amiable: but, trust me, they are not sincere when they tell you so.—I acknowledge, that on some occasions it might render you more agreeable as *com-*

panions, but it would make you less amiable as *women*: an important distinction, which many of your sex are not aware of.—After all, I wish you to have great ease and openness in your conversation. I only point out some considerations which ought to regulate your behaviour in that respect.

Have a sacred regard to *truth*. Lying is a mean and despicable vice.—I have known some women of excellent parts, who were so much addicted to it, that they could not be trusted in the relation of any story; especially if it contained any thing of the marvellous, or if they themselves were the heroines of the tale. This weakness did not proceed from a bad heart, but was merely the effect of vanity or an unbridled imagination.—I do not mean to censure that lively embellishment of a humorous story, which is only intended to promote innocent mirth.

There is a certain *gentleness* of spirit and manners extremely engaging in your sex;—not that indiscriminate attention, that unmeaning simper, which smiles on all alike. This arises, either from an affectation of softness, or from perfect insipidity.

There is a species of *refinement in luxury*, just beginning to prevail among the gentlemen of this country, to which our ladies are yet as great strangers as any women upon earth: I hope, for the honour of the sex, they may ever continue so:—I mean, the luxury of eating. It is a despicable selfish vice in *men*; but in *your sex* it is beyond expression indelicate and disgusting.

Every one who remembers a few years back, is sensible of a very striking change in the attention and respect formerly paid by the gentlemen to the ladies. Their drawing-rooms are deserted; and, after dinner and supper, the gentlemen are impatient till they retire. How they came to lose this respect, which nature and politeness so well entitle them to, I shall not here particularly inquire. The revolutions of manners in any country depend on causes very various and complicated. I shall only observe, that the behaviour of the ladies in the last age, was very reserved and stately. It would now be reckoned ridiculously stiff and formal. Whatever it was, it had certainly the effect of making them more respected.

A fine woman, like other fine things in nature, has her proper point of view, from which she may be seen to most advantage. To fix this point requires great judgment, and an intimate knowledge of the human heart.—By the present mode of female manners, the ladies seem to expect that they shall regain their ascendancy over *us*, by the fullest display of their personal charms; by being always in *our* eye at public places: by conversing with *us* with the same unreserved freedom as we do with one another; in short, by resembling *us* as nearly as they possibly can.—But a little time and experience will shew the folly of this expectation and conduct.

The power of a fine woman over the hearts of men, —of men of the finest parts, is even beyond what she conceives. They are sensible of the pleasing illusion;

but they cannot, nor do they wish to dissolve it. But if she is determined to dispel the charm, it certainly is in her power: she may soon reduce the *angel* to a very *ordinary girl*.

There is a native dignity in ingenuous modesty to be expected in *your* sex, which is your natural protection from the familiarities of the *men*, and which you should feel previous to the reflection, that it is your interest to keep yourselves sacred from all personal freedoms. The many nameless charms and endearments of beauty should be reserved to bless the arms of the happy man to whom you give your heart; but who, if he has the least delicacy, will despise them, if he knows that they have been prostituted to fifty men before him.—The sentiment, that a woman may allow all innocent freedoms, provided her virtue is secure, is both grossly indelicate and dangerous, and has proved fatal to many of your sex.

Let me now recommend to your attention that *elegance*, which is not so much a quality itself, as the high polish of every other. It is what diffuses an ineffable grace over every look, every motion, every sentence you utter. It gives that charm to beauty, without which it generally fails to please. It is partly a personal quality; in which respect, it is the gift of nature: but I speak of it principally as a quality of the mind. In a word, it is the perfection of taste in life and manners:—every virtue and every excellency in their most graceful and amiable forms.

You may perhaps think that I want to throw every spark of nature out of your composition, and to make you entirely artificial. Far from it: I wish you to possess the most perfect simplicity of heart and manners. I think you may possess dignity without pride, affability without meanness, and simple elegance without affectation.—Milton had my idea, when he says of Eve—

Grace was in all her steps, Heaven in her eye.
In every gesture dignity and love.

AMUSEMENTS.

EVERY period of life has amusements which are natural and proper to it. You may indulge the variety of your tastes in these, while you keep within the bounds of that propriety which is suitable to your sex.

Some amusements are conducive to health; as various kinds of exercise: some are connected with qualities really useful; as different kinds of women's work, and all the domestic concerns of a family: some are elegant accomplishments; as dress, dancing, music, and drawing.—Such books as improve your understanding, enlarge your knowledge, and cultivate your taste, may be considered in a higher point of view than

mere amusements; there are a variety of others, which are neither useful nor ornamental;—such as plays of different kinds.

I would particularly recommend to you those exercises that oblige you to be much abroad in the open air;—such as walking, and riding on horseback. This will give vigour to your constitutions, and a bloom to your complexions. If you accustom yourselves to go abroad always in chairs and carriages, you will soon become so enervated, as to be unable to go out of doors without them. They are, like most articles of luxury, useful and agreeable when judiciously used; but when made habitual, they become both insipid and pernicious.

An attention to your health is a duty you owe to yourselves and to your friends. Bad health seldom fails to have an influence on the spirits and temper. The finest geniuses, the most delicate minds, have very frequently a correspondent delicacy of bodily constitution, which they are too apt to neglect. Their luxury lies in reading and late hours, equal enemies to health and beauty.

But, though good health be one of the greatest blessings of life, never make a boast of it; but enjoy it in grateful silence. We so naturally associate the idea of female softness and delicacy with a correspondent delicacy of constitution, that, when a woman speaks of her great strength, her extraordinary appetite, her ability to bear excessive fatigue, we recoil at the description, in a way she is little aware of.

The intention of your being taught needle-work, knitting, and such like, is not on account of the intrinsic value of all you can do with your hands, which is trifling; but to enable you to judge more perfectly of that kind of work, and to direct the execution of it in others. Another principal end is to enable you to fill up, in a tolerably agreeable way, some of the many solitary hours you must necessarily pass at home.—It is a great article in the happiness of life, to have your pleasures as independent of others as possible. By continually gadding abroad in search of amusement, you lose the respect of all your acquaintances, whom you oppress with those visits, which, by a more discreet management, might have been courted.

The domestic economy of a family is entirely a woman's province, and furnishes a variety of subjects for the exertion both of good sense and good taste. If you ever come to have the charge of a family, it ought to engage much of your time and attention, nor can you be excused from this by any extent of fortune, though, with a narrow one, the ruin that follows the neglect of it, may be more immediate.

I am at the greatest loss what to advise you in regard to books. There is no impropriety in your reading history, or cultivating any art or science to which genius or accident may lead you. The whole volume of Nature lies open to your eye, and furnishes an infinite variety of entertainment. If I were sure that Nature had given you such strong principles of taste and sentiment as would remain with you, and influence

your future conduct, with the utmost pleasure would I endeavour to direct your reading in such a way as might form that taste to the utmost perfection of truth and elegance. “But when I reflect how easy it is to “warm a girl’s imagination, and how difficult deeply “and permanently to affect her heart; how readily “she enters into every refinement of sentiment, and “how easily she can sacrifice them to vanity or convenience;” I think I may very probably do you an injury, by artificially creating a taste, which, if Nature never gave it you, would only serve to embarrass your future conduct.—I do not want to *make* you any thing: I want to know what Nature has made you, and to perfect you on her plan. I do not wish you to have sentiments that might perplex you; I wish you to have sentiments that may uniformly and steadily guide you, and such as your hearts so thoroughly approve, that you would not forego them for any consideration this world could offer.

Dress is an important article in female life. The love of dress is natural to you, and therefore it is proper and reasonable. Good sense will regulate your expense in it, and good taste will direct you to dress in such a way as to conceal any blemishes, and set off your beauties, if you have any, to the greatest advantage. But much delicacy and judgment are required in the application of this rule. A fine woman shews her charms to most advantage, when she seems most to conceal them. The finest bosom in nature is not so fine as what imagination forms. The most perfect ele-

gance of dress appears always the most easy, and the least studied.

Do not confine your attention to dress to your public appearances. Accustom yourselves to an habitual neatness; so that in the most careless undress, in your most unguarded hours, you may have no reason to be ashamed of your appearance.—You will not easily believe how much *we* consider *your* dress as expressive of your characters. Vanity, levity, slovenliness, folly, appear through it. An elegant simplicity is an equal proof of taste and delicacy.

In *dancing*, the principal points you are to attend to are ease and grace. I would have you to dance with spirit; but never allow yourselves to be so far transported with mirth, as to forget the delicacy of your sex.—Many a girl, dancing in the gaiety and innocence of her heart, is thought to discover a spirit she little dreams of.

I know no entertainment that gives such pleasure to any person of sentiment or humour, as the theatre.—But I am sorry to say, there are few English comedies a lady can see, without a shock to delicacy. You will not readily suspect the comments gentlemen make on your behaviour on such occasions. Men are often best acquainted with the most worthless of your sex, and from them too readily form their judgment of the rest. A virtuous girl often hears very indelicate things with a countenance no-wise embarrassed, because in truth she does not understand them. Yet this is, most ungenerously, ascribed to that command of features, and

that ready presence of mind, which you are thought to possess in a degree far beyond us ; or, by still more malignant observers, it is ascribed to hardened effrontery.

Sometimes a girl laughs with all the simplicity of unsuspecting innocence, for no other reason but being infected with other people's laughing : she is then believed to know more than she should do.—If she does happen to understand an improper thing, she suffers a very complicated distress ; she feels her modesty hurt in the most sensible manner, and at the same time is ashamed of appearing conscious of the injury. The only way to avoid these inconveniences, is never to go to a play that is particularly offensive to delicacy.—Tragedy subjects you to no such distress : its sorrows will soften and ennoble your hearts.

I need say little about gaming ; the ladies in this country being as yet almost strangers to it.—It is a ruinous and incurable vice ; and, as it leads to all the selfish and turbulent passions, is peculiarly odious in your sex. I have no objection to your playing a little at any kind of game, as a variety in your amusements, provided, that what you can possibly lose is such a trifle, as can neither interest you, nor hurt you.

In this, as well as in all important points of conduct, shew a determined resolution and steadiness. This is not in the least inconsistent with that softness and gentleness so amiable in your sex : on the contrary, it gives that spirit to a mild and sweet disposition, without which it is apt to degenerate into insipidity. It makes you respectable in *your own eyes*, and dignifies you in *ours*.

FRIENDSHIP, LOVE, MARRIAGE.

THE luxury and dissipation that prevails in genteel life, as it corrupts the heart in many respects, so it renders it incapable of warm, sincere, and steady friendship. A happy choice of friends will be of the utmost consequence to you, as they may assist you by their advice and good offices. But the immediate gratification which Friendship affords to a warm, open, and ingenuous heart, is of itself a sufficient motive to court it.

In the choice of your friends, have your principal regard to goodness of heart and fidelity. If they also possess taste and genius, that will still make them more agreeable and useful companions. You have particular reason to place confidence in those who have shewn affection for you in your early days, when you were incapable of making them any return. This is an obligation for which you cannot be too grateful.—When you read this, you will naturally think of your mother's friend, to whom you owe so much.

If you have the good fortune to meet with any who deserve the name of friends, unbosom yourself to them with the most unsuspecting confidence. It is one of the world's maxims, never to trust any person with a secret, the discovery of which could give you any pain: but it is the maxim of a little mind and a cold heart, unless where it is the effect of frequent disap-

pointments and bad usage. An open temper, if restrained but by tolerable prudence, will make you, on the whole, much happier than a reserved suspicious one, although you may sometimes suffer by it. Coldness and distrust are but the too certain consequences of age and experience : but they are unpleasant feelings, and need not be anticipated before their time.

But however open you may be in talking of your own affairs, never disclose the secrets of one friend to another. These are secret deposits, which do not belong to you, nor have you any right to make use of them.

There is another case, in which I suspect it is proper to be secret, not so much from motives of prudence, as delicacy : I mean in love matters. Though a woman has no reason to be ashamed of an attachment to a man of merit ; yet Nature, whose authority is superior to philosophy, has annexed a sense of shame to it. It is even long before a woman of delicacy dares avow to her own heart that she loves ; and, when all the subterfuges of ingenuity to conceal it from herself fail, she feels a violence done both to her pride and to her modesty. This, I should imagine, must always be the case, where she is not sure of a return to her attachment.

In such a situation, to lay the heart open to any person whatever does not appear to me consistent with the perfection of female delicacy. But perhaps I am in the wrong : at the same time, I must tell you, that, in point of prudence, it concerns you to attend well to the consequences of such a discovery. These secrets,

however important in your own estimation, may appear very trifling to your friend, who possibly will not enter into your feelings, but may rather consider them as a subject of pleasantry. For this reason, love-secrets are, of all others, the worst kept. But the consequences to you may be very serious, as no man of spirit and delicacy ever valued a heart much hackneyed in the ways of love.

If, therefore, you must have a friend to pour out your heart to, be sure of her honour and secrecy. Let her not be a married woman, especially if she lives happily with her husband. There are certain unguarded moments, in which such a woman, though the best and worthiest of her sex, may let hints escape, which at other times, or to any other person than her husband, she would be incapable of: nor will a husband in this case feel himself under the same obligation of secrecy and honour, as if you had put your confidence originally in himself, especially on a subject which the world is apt to treat so lightly.

If all other circumstances are equal, there are obvious advantages in your making friends of one another. The ties of blood, and your being so much united in one common interest, form an additional bond of union to your friendship. If your brothers should have the good fortune to have hearts susceptible of friendship, to possess truth, honour, sense, and delicacy of sentiment, they are the fittest and most unexceptionable confidants. By placing confidence in them, you will receive every advantage which you could hope for from

the friendship of men, without any of the inconveniences that attend such connexions with our sex.

Beware of making confidants of your servants. Dignity, not properly understood, very readily degenerates into pride, which enters into no friendship, because it cannot bear an equal, and is so fond of flattery as to grasp at it even from servants and dependants. The most intimate confidants, therefore, of proud people, are valets-de-chambre and waiting-women.—Shew the utmost humanity to your servants; make their situation as comfortable to them as possible: but if you make them your confidants, you spoil them, and debase yourselves.

Never allow any person, under the pretended sanction of friendship, to be so familiar as to lose a proper respect for you. Never allow them to tease you on any subject that is disagreeable, or where you have once taken your resolution. Many will tell you, that this reserve is inconsistent with the freedom which friendship allows: but a certain respect is as necessary in friendship as in love. Without it, you may be liked as a *child*, but you will never be loved as an *equal*.

The temper and dispositions of the heart in your sex make you enter more readily and warmly into friendships, than men. Your natural propensity to it is so strong, that you often run into intimacies which you soon have sufficient cause to repent of: and this makes your friendships so very fluctuating.

Another great obstacle to the sincerity as well as steadiness of your friendships, is the great clashing of

your interests in the pursuits of love, ambition, or vanity.—For these reasons, it would appear, at first view, more eligible for you to contract your friendships with the men. Among other obvious advantages of an easy intercourse between the two sexes, it occasions an emulation and exertion in each to excel and be agreeable : hence their respective excellencies are mutually communicated and blended. As their interests in no degree interfere, there can be no foundation for jealousy, or suspicion, of rivalry. The friendship of a man for a woman is blended with a tenderness, which he never feels for one of his own sex, even where love is in no degree concerned. Besides, we are conscious of a natural title you have to our protection and good offices, and therefore we feel an additional obligation of honour to serve you, and to observe an inviolable secrecy, whenever you confide in us.

But apply these observations with great caution.—Thousands of women of the best hearts and finest parts have been ruined by men who approach them under the specious name of friendship. But supposing a man to have the most undoubted honour, yet his friendship to a woman is so near a-kin to love, that if she be very agreeable in her person, she will probably very soon find a lover, where she only wished to meet a friend.—Let me here, however, warn you against that weakness, so common among vain women,—the imagination that every man who takes particular notice of you is a lover. Nothing can expose you more to ridicule, than the taking up a man on the suspicion of being your lover,

who perhaps never once thought of you in that view, and giving yourselves those airs so common among silly women on such occasions.

There is a kind of unmeaning gallantry much practised by some men, which, if you have any discernment, you will find really very harmless. Men of this sort will attend you to public places, and be useful to you by a number of little observances, which those of a superior class do not so well understand, or have not leisure to regard, or perhaps are too proud to submit to. Look on the compliments of such men as words of course, which they repeat to every agreeable woman of their acquaintance. There is a familiarity they are apt to assume, which a proper dignity in your behaviour will be easily able to check.

There is a different species of men, whom you may like as agreeable companions: men of worth, taste, and genius, whose conversation, in some respects, may be superior to what you generally meet with among your own sex. It will be foolish in you to deprive yourselves of an useful and agreeable acquaintance, merely because idle people say he is your lover. Such a man may like your company, without having any design on your person.

People whose sentiments, and particularly whose tastes, correspond, naturally like to associate together, although neither of them have the most distant view of any further connexion. But, as this similarity of minds often gives rise to a more tender attachment than friendship, it will be prudent to keep a watchful eye

over yourselves, lest your hearts become too far engaged before you are aware of it. At the same time, I do not think that your sex, at least in this part of the world, have much of that sensibility which disposes to such attachment.—What is commonly called *love* among you, is rather gratitude, and a partiality to the man who prefers you to the rest of your sex: and such a man you often marry, with little of either personal esteem or affection. Indeed, without any unusual share of natural sensibility, and very peculiar good fortune, a woman in this country has very little probability of marrying for love.

It is a maxim laid down among you, and a very prudent one it is, That love is not to begin on *your* part, but is entirely to be the consequence of *our* attachment to you. Now, supposing a woman to have sense and taste, she will not find many men to whom she can possibly be supposed to bear any considerable share of esteem. Among these few, it is very great chance if any of them distinguishes her particularly.—Love, at least with *us*, is exceedingly capricious, and will not always fix where reason says it should. But, supposing one of them should become particularly attached to her, it is still extremely improbable, that he should be the man in the world her heart most approved of.

As, therefore, Nature has not given *you* that unlimited range in your choice which *we* enjoy, she has wisely and benevolently assigned to you a greater flexibility of taste on this subject. Some agreeable quali-

ties recommend a gentleman to your common good liking and friendship. In the course of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude; this gratitude rises into preference; and this preference, perhaps, at last advances to some degree of attachment, especially if it meets with crosses and difficulties: for these, and a state of suspense, are very great incitements to attachment, and are the food of love in both sexes. If attachment was not excited in your sex in this manner, there is not one of a million of you that could ever marry with any degree of love.

A man of taste and delicacy marries a woman because he loves her more than any other; a woman of equal taste and delicacy marries him, because she esteems him, and because he gives her that preference: but if a man unfortunately becomes attached to a woman whose heart is secretly pre-engaged, his attachment, instead of obtaining a suitable return, is particularly offensive; and if he persists to tease her, he makes himself equally the object of her scorn and aversion.

The effects of love among men are diversified by their different tempers. An artful man may counterfeit every one of them so as easily to impose on a young girl of an open, generous, and feeling heart, if she is not extremely on her guard. The finest parts in such a girl may not always prove sufficient for her security. The dark and crooked paths of cunning are unsearchable and inconceivable to an honourable and elevated mind.

The following, I apprehend, are the most genuine effects of an honourable passion among the men, and the most difficult to counterfeit.—A man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he has little hopes of success. True love, in all its stages, seeks concealment, and never expects success: it renders a man not only respectful, but timid to the highest degree in his behaviour to the woman he loves. To conceal the awe he stands in of her, he may sometimes affect pleasantry, but it sits awkwardly on him, and he quickly relapses into seriousness, if not into dulness. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties. Like a person conscious of guilt, he is jealous that every eye observes him; and, to avoid this, he shuns all the little observances of common gallantry.

His heart and his character will be improved in every respect by his attachment; his manners will become more gentle, and his conversation more agreeable: but diffidence and embarrassment will always make him appear to disadvantage in the company of his mistress. If the fascination continue long, it will totally depress his spirit, and extinguish every active, vigorous, and manly principle of his mind. You will find this subject beautifully and pathetically painted in Thomson's *Spring*.

When you observe in a gentleman's behaviour, these marks which I have described above, reflect seriously what your are to do. If his attachment is agreeable to

you, I leave you to do as Nature, good sense, and delicacy shall direct you. If you love him, let me advise you never to discover to him the full extent of your love; no, not although you marry him. *That* sufficiently shews your preference, which is all he is entitled to know. If he has delicacy, he will ask for no stronger proof of your affection for *your* sake; if he has sense, he will not ask it for *his own*.—This is an unpleasant truth; but it is my duty to let you know it. Violent love cannot subsist, at least cannot be expressed, for any time together, on both sides; otherwise the certain consequence, however concealed, is satiety and disgust. Nature, in this case, has laid the reserve on you.

If you see evident proofs of a gentleman's attachment, and are determined to shut your heart against him; as you ever hope to be used with generosity by the person who shall engage your own heart, treat him honourably and humanely; do not let him linger in a miserable suspense, but be anxious to let him know your sentiments with regard to him.

However people's hearts may deceive them, there is scarcely a person that can love for any time without at least some distant hope of success. If you really wish to undeceive a lover, you may do it in a variety of ways. There is a certain species of easy familiarity in your behaviour, which may satisfy him, if he has any discernment left, that he has nothing to hope for.—But perhaps your particular temper may not admit of this.—You may easily shew that you want to avoid his

company ; but if he is a man whose friendship you wish to preserve, you may not choose this method, because then you lose him in every capacity.—You may get a common friend to explain matters to him, or fall on many other devices, if you are seriously anxious to put him out of suspense.

But if you are resolved against every such method, at least do not shun opportunities of letting him explain himself ; if you do this, you act barbarously and unjustly. If he brings you to an explanation, give him a polite, but resolute and decisive answer. In whatever way you convey your sentiments to him, if he is a man of spirit and delicacy, he will give you no further trouble, nor apply to your friends for their intercession. This last is a method of courtship which every man of spirit will disdain. He will never whine nor sue for pity. That would mortify him almost as much as your scorn. In short, you may possibly break such a heart, but you can never bend it. Great pride always accompanies delicacy, however concealed under the appearance of the utmost gentleness and modesty ; and is the passion, of all others, the most difficult to conquer.

There is a case where a woman may coquette justifiably to the utmost verge which her conscience will allow ; it is, where a gentleman purposely declines to make his addresses, till such time as he thinks himself perfectly sure of her consent. This at bottom is intended to force a woman to give up the undoubted privilege of her sex ; the privilege of refusing : it is intended, to force her to explain herself, in effect, before

the gentleman deigns to do it, and by this means to oblige her to violate the modesty and delicacy of her sex, and to invert the clearest order of nature. All this sacrifice is proposed to be made merely to gratify a most despicable vanity in a man, who would degrade the very woman whom he wishes to make his wife.

It is of great importance to distinguish, whether a gentleman, who has the appearance of being your lover, delays to speak explicitly, from the motive I have mentioned, or from a diffidence inseparable from true attachment. In the one case, you can scarcely use him too ill; in the other, you ought to use him with great kindness: and the greatest kindness you can shew him, if you are determined not to listen to his addresses, is to let him know it as soon as possible.

I know the many excuses with which women endeavour to justify themselves to the world, and to their own consciences, when they act otherwise.—Sometimes they plead ignorance, or at least uncertainty, of the gentleman's real sentiments. That may sometimes be the case.—Sometimes they plead the decorum of their sex, which enjoins an equal behaviour to all men, and forbids them to consider any man as a lover till he has directly told them so.—Perhaps few women carry their ideas of female delicacy and decorum so far as I do: but, I must say, you are not entitled to plead the obligation of these virtues, in opposition to the superior ones of gratitude, justice, and humanity. The man is entitled to all these, who prefers you to the rest of your sex, and perhaps whose greatest

weakness is this very preference.—The truth of the matter is, vanity, and the love of admiration, is so prevailing a passion among you, that you may be considered to make a very great sacrifice whenever you give up a lover, till every art of coquetry fails to keep him, or till he forces you to an explanation. You can be fond of the love, when you are indifferent to, or even when you despise, the lover.

But the deepest and most artful coquetry is employed by women of superior taste and sense, to engage and fix the heart of a man whom the world and whom they themselves esteem, although they are firmly determined never to marry him. But his conversation amuses them, and his attachment is the highest gratification to their vanity; nay, they can sometimes be gratified with the utter ruin of his fortune, fame, and happiness. God forbid I should ever think so of all your sex! I know many of them have principles, have generosity, and dignity of soul, that elevate them above the worthless vanity I have been speaking of.

Such a woman, I am persuaded, may always convert a lover, if she cannot give him her affections, into a warm and steady friend, provided he is a man of sense, resolution, and candour. If she explains herself to him with a generous openness and freedom, he must feel the stroke as a man; but he will likewise bear it as a man: what he suffers, he will suffer in silence. Every sentiment of esteem will remain; but love, though it requires very little food, and is easily surfeited with too much, yet it requires some. He will view her in the

light of a married woman ; and, though passion subsides, yet a man of candid and generous heart always retains a tenderness for a woman he has once loved, and who has used him well, beyond what he feels for any other of her sex.

If he has not confided his own secret to any body, he has an undoubted title to ask you not to divulge it. If a woman chooses to trust any of her companions with her own unfortunate attachments, she may, as it is her own affair alone : but, if she has any generosity or gratitude, she will not betray a secret which does not belong to her.

Male coquetry is much more inexcusable than female, as well as more pernicious ; but it is rare in this country. Very few men will give themselves the trouble to gain or retain any woman's affections, unless they have views on them either of an honourable or dishonourable kind. Men employed in the pursuits of business, ambition, or pleasure, will not give themselves the trouble to engage a woman's affections merely from the vanity of conquest, and of triumphing over the heart of an innocent and defenceless girl. Besides, people never value much what is entirely in their power. A man of parts, sentiment, and address, if he lays aside all regard to truth and humanity, may engage the hearts of fifty women at the same time ; and may likewise conduct his coquetry with so much art, as to put it out of the power of any of them to specify a single expression that could be said to be directly expressive of love.

This ambiguity of behaviour, this art of keeping one in suspense, is the great secret of coquetry in both sexes. It is the more cruel in *us*, because we can carry it what length we please, and continue it as long as we please, without *your* being so much as at liberty to complain or expostulate; whereas *we* can break our chain, and force *you* to explain, whenever we become impatient of our situation.

I have insisted the more particularly on this subject of courtship, because it may most readily happen to you at that early period of life when you can have little experience or knowledge of the world; when your passions are warm, and your judgments not arrived at such full maturity as to be able to correct them. I wish you to possess such high principles of honour and generosity as will render you incapable of deceiving, and at the same time to possess that acute discernment, which may secure you against being deceived.

A woman, in this country, may easily prevent the first impressions of love; and every motive of prudence and delicacy should make her guard her heart against him, till such time as she has received the most convincing proofs of the attachment of a man of such merit, as will justify a reciprocal regard. Your hearts indeed may be shut inflexibly and permanently against all the merits a man can possess. That may be your misfortune, but cannot be your fault. In such a situation, you would be equally unjust to yourself and your lover, if you give him your hand when your heart revolted against him. But, miserable will be your fate, if you

allow an attachment to steal on you before you are sure of a return; or, what is infinitely worse, where there are wanting those qualities which alone can insure happiness in a married state.

I know nothing that renders a woman more despicable, than her thinking it essential to happiness to be married. Besides the gross indelicacy of the sentiment it is a false one, as thousands of women have experienced. But, if it was true, the belief that it is so, and the consequent impatience to be married, is the most effectual way to prevent it.

You must not think from this, that I do not wish you to marry: on the contrary, I am of opinion, that you may attain a superior degree of happiness in a married state, to what you can possibly find in any other.

I know the forlorn and unprotected situation of an old maid, the chagrin and peevishness which are apt to infect their tempers, and the great difficulty of making a transition with dignity and cheerfulness, from the period of youth, beauty, admiration, and respect, into the calm, silent, unnoticed retreat of declining years.

I see some unmarried women, of active, vigorous minds, and great vivacity of spirits, degrading themselves; sometimes by entering into a dissipated course of life, unsuitable to their years, and exposing themselves to the ridicule of girls, who might have been their grandchildren; sometimes by oppressing their acquaintances by impertinent intrusions into their private affairs; and sometimes by being the propagators of scandal and defamation. All this is owing to an exuberant

activity of spirit, which, if it had found employment at home, would have rendered them respectable and useful members of society.

I see other women, in the same situation, gentle, modest, blessed with sense, taste, delicacy, and every milder feminine virtue of the heart, but of weak spirits, bashful, and timid : I see such women sinking into obscurity and insignificance, and gradually losing every elegant accomplishment ; for this evident reason, that they are not united to a partner who has sense, and worth, and taste, to know their value : one who is able to draw forth their concealed qualities, and shew them to advantage ; who can give that support to their feeble spirits which they stand so much in need of ; and who, by his affection and tenderness, might make such a woman happy in exerting every talent, and accomplishing herself in every elegant art that could contribute to his amusement.

In short, I am of opinion, that a married state, if entered into from proper motives of esteem and affection, will be the happiest for yourselves, make you most respectable in the eyes of the world, and the most useful members of society. But, I confess, I am not enough of a patriot to wish you to marry for the good of the public : I wish you to marry for no other reason but to make yourselves happier. When I am so particular in my advices about your conduct, I own my heart beats with the fond hope of making you worthy the attachment of men who will deserve you, and be sensible of your merit. But Heaven forbid you should

ever relinquish the ease and independence of a single life, to become the slaves of a fool or a tyrant's caprice.

As these have always been my sentiments, I shall do you but justice, when I leave you in such independent circumstances as may lay you under no temptation to do from necessity what you would never do from choice. This will likewise save you from that cruel mortification to a woman of spirit—the suspicion that a gentleman thinks he does you an honour or a favour when he asks you for his wife.

If I live till you arrive at that age when you shall be capable to judge for yourselves, and do not strangely alter my sentiments, I shall act towards you in a very different manner from what most parents do. My opinion has always been, that, when that period arrives, the parental authority ceases.

I hope I shall always treat you with that affection and easy confidence which may dispose you to look on me as your friend. In that capacity alone I shall think myself entitled to give you my opinion; in the doing of which, I should think myself highly criminal, if I did not to the utmost of my power endeavour to divest myself of all personal vanity, and all prejudices in favour of my particular taste. If you did not choose to follow my advice, I should not, on that account, cease to love you as my children. Though my right to your obedience was expired, yet I should think nothing could release me from the ties of nature and humanity.

You may perhaps imagine, that the reserved behaviour which I recommend to you, and your appearing seldom at public places, must cut off all opportunities of your being acquainted with gentlemen. I am very far from intending this. I advise you to no reserve, but what will render you more respected and beloved by our sex. I do not think public places suited to make people acquainted together. They can only be distinguished there by their looks and external behaviour. But it is in private companies alone where you can expect easy and agreeable conversation, which I should never wish you to decline. If you do not allow gentlemen to become acquainted with you, you can never expect to marry with attachment on either side.—Love is very seldom produced at first sight; at least it must have, in that case, a very unjustifiable foundation. True love is founded on esteem, in a correspondence of tastes and sentiments, and steals on the heart imperceptibly.

There is one advice I shall leave you, to which I beg your particular attention. Before your affections come to be in the least engaged to any man, examine your tempers, your tastes, and your hearts, very severely, and settle in your own minds, what are the requisites to your happiness in a married state; and, as it is almost impossible that you should get every thing you wish, come to a steady determination what you are to consider as essential, and what may be sacrificed.

If you have hearts disposed by nature for love and friendship, and possess those feelings which enable you

to enter into all the refinements and delicacies of these attachments, consider well, for Heaven's sake, and, as you value your future happiness, before you give them any indulgence. If you have the misfortune (for a very great misfortune it commonly is to your sex) to have such a temper and sentiments deeply rooted in you,—if you have spirit and resolution to resist the solicitations of vanity, the persecution of friends (for you will have lost the only friend that would never persecute you,) and can support the prospect of the many inconveniences attending the state of an old maid, which I formerly pointed out; then you may indulge yourself in that kind of sentimental reading and conversation which is most correspondent to your feelings.

But if you find, on a strict self-examination, that marriage is absolutely essential to your happiness, keep the secret inviolable in your own bosoms, for the reason I formerly mentioned; but shun, as you would do the most fatal poison, all that species of reading and conversation which warms the imagination, which engages and softens the heart, and raises the taste above the level of common life. If you do otherwise, consider the terrible conflict of passions this may afterwards raise in your breasts.

If this refinement once takes deep root in your minds, and you do not obey its dictates, but marry from vulgar and mercenary views, you may never be able to eradicate it entirely: and then it will embitter all your married days. Instead of meeting with sense, delica-

cy, tenderness, a lover, a friend, an equal companion, in a husband, you may be tired with insipidity and dullness; shocked with indelicacy, or mortified by indifference. You will find none to compassionate, or even understand your sufferings; for your husbands may not use you cruelly, and may give you as much money for your clothes, personal expense, and domestic necessities, as is suitable to their fortunes. The world would therefore look on you as unreasonable women, and that did not deserve to be happy, if you were not so. To avoid these complicated evils, if you are determined at all events to marry, I would advise you to make all your reading and amusements of such a kind, as do not affect the heart nor the imagination, except in the way of wit or humour.

I have no view, by these advices, to lead your tastes: only want to persuade you of the necessity of knowing your own minds, which, though seemingly very easy, is what your sex seldom attain on many important occasions in life, but particularly on this of which I am speaking. There is not a quality I more anxiously wish you to possess, than that collected decisive spirit, which rests on itself, which enables you to see where your true happiness lies, and to pursue it with the most determined resolution. In matters of business, follow the advice of those who know them better than yourselves, and in whose integrity you can confide: but, in matters of taste, that depend on your own feelings, consult no one friend whatever, but consult your own hearts.

If a gentleman makes his addresses to you, or gives you reason to believe he will do so ; before you allow your affections to be engaged, endeavour, in the most prudent and secret manner, to procure from your friends every necessary piece of information concerning him ; such as his character for sense, his morals, his temper, fortune, and family ; whether it is distinguished for parts and worth, or for folly, knavery, and loathsome hereditary diseases. When your friends inform you of these, they have fulfilled their duty. If they go further, they have not that deference for you, which a becoming dignity on your part would effectually command.

Whatever your views are in marrying, take every possible precaution to prevent their being disappointed. If fortune, and the pleasures it brings, are your aim, it is not sufficient that the settlements of a jointure and children's provisions be ample, and properly secured ; it is necessary that you should enjoy the fortune during your own life. The principal security you can have for this will depend on your marrying a good-natured generous man, who despises money, and who will let you live where you can best enjoy that pleasure, than the pomp and parade of life, for which you married him.

From what I have said, you will easily see, that I could never pretend to advise whom you should marry : but I can with great confidence advise whom you should *not* marry.

Avoid a companion that may entail any hereditary disease on your posterity, particularly (that most

dreadful of all human calamities) madness. It is the height of imprudence to run into such a danger, and, in my opinion, highly criminal.

Do not marry a fool: he is the most intractable of all animals: he is led by his passions and caprices, and is incapable of hearing the voice of reason. It may probably too hurt your vanity to have husbands, or whom you have reason to blush and tremble every time they open their lips in company. But the worst circumstance that attends a fool, is his constant jealousy of his wife being thought to govern him. This renders it impossible to lead him, and he is continually doing absurd and disagreeable things, for no other reason but to shew he dares do them.

A rake is always a suspicious husband, because he is only known the most worthless of your sex. He likewise entails the worst diseases on his wife and children, if he has the misfortune to have any.

If you have a sense of religion yourselves, do not think of husbands who have none. If they have tolerable understandings, they will be glad that you have religion, for their own sakes, and for the sake of their families; but it will sink you in their esteem. If they are weak men, they will be continually teasing and mocking you about your principles. If you have children, you will suffer the most bitter distress, in seeing all your endeavours to form their minds to virtue and piety, all your endeavours to secure their present and eternal happiness, frustrated and turned into ridicule.

As I look on your choice of a husband to be of the greatest consequence to your happiness, I hope you will make it with the utmost circumspection. Do not give way to a sudden sally of passion, and dignify it with the name of love.—Genuine love is not founded in caprice; it is founded in nature, on honourable views, on virtue, on similarity of tastes, and sympathy of souls.

If you have these sentiments, you will never marry any one, when you are not in that situation, in point of fortune, which is necessary to the happiness of either of you. What that competency may be, can only be determined by your tastes. It would be ungenerous in you to take advantage of a lover's attachment, to plunge him into distress; and, if he has any honour, no personal gratification will ever tempt him to enter into any connexion which will render you unhappy. If you have as much between you as to satisfy all your demands, it is sufficient.

I shall conclude with endeavouring to remove a difficulty which must naturally occur to any woman of reflection, on the subject of marriage. What is to become of all those refinements of delicacy, that dignity of manners, which checked all familiarities, and suspended desire in respectful and awful admiration? In answer to this, I shall only observe, that, if motives of interest or vanity have had any share in your resolutions to marry, none of these chimerical notions will give you any pain, nay, they will very quickly appear as ridiculous in your own eyes, as they probably al-

rays did in the eyes of your husbands. They have seen sentiments which have floated in your imaginations, but have never reached your hearts. But, if these sentiments have been truly genuine, and if you have had the singular happy fate to attach those who understand them, you have no reason to be afraid.

Marriage, indeed, will at once dispel the enchantment raised by external beauty; but the virtues and graces that first warmed the heart, that reserve and delicacy which always left the lover something further to wish, and often made him doubtful of your sensibility or attachment, may and ought ever to remain. The tumult of passion will necessarily subside: but it will be succeeded by an endearment, that affects the heart in a more equal, more sensible, and tender manner.—But I must check myself, and not indulge in descriptions that may mislead you, and that too sensibly wake the remembrance of my happier days, which, perhaps, it were better for me to forget for ever.

I have thus given you my opinion on some of the most important articles of your future life, chiefly calculated for that period when you are just entering the world. I have endeavoured to avoid some peculiarities of opinion, which, from their contradiction to the general practice of the world, I might reasonably have suspected were not so well founded. But, in writing to you, I am afraid my heart has been too full, and too warmly interested, to allow me to keep this resolution. This may have produced some embarrassment, and some seeming contradictions. What I have written

has been the amusement of some solitary hours, and has served to divert some melancholy reflections. I am conscious I undertook a task to which I was very unequal, but I have discharged a part of my duty. You will at least be pleased with it, as the last mark of your father's love and attention.

END OF DR. GREGORY'S LEGACY.

A
MOTHER'S ADVICE

TO
HER ABSENT DAUGHTERS.

BY
LADY PENNINGTON.

INTRODUCTION.

I labour to diffuse th' important good,
Till this great truth by all be understood ;
“ That all the pious duties which we owe
“ Our parents, friends, our country, and our God ;
“ The seeds of every virtue here below,
“ From discipline alone, and early culture, grow.”

WEST.

AMONG the various kinds of composition to which we are indebted for the discovery and improvement of those means which ameliorate the necessary evils of life, and promote the beneficial effects of civilization, none have a greater claim to our attention than the didactic. It is of consequence, as involving subjects which “ come home to all men’s business and bosoms ;” having for its aim the tendency to increase our happiness, by adding to our stores of knowledge—a quality which, it is to be deeply regretted, many other branches of learning do not possess.

English literature, unrivalled in almost every other department, can likewise boast the greatest number that any country ever produced of excellent works of this nature ; to which we may perhaps justly attribute the stricter morality observed among Britons of liberal education, compared with similar classes in other kingdoms ;—the superior modesty, elegance, and worth, which so eminently distinguish the British female character.

The lady, to whose abilities and misfortunes the world owes the possession of the following pages, was the wife of Sir Joseph Pennington, Bart. of Walter Hall, Yorkshire. To a heart firmly attached to the practice of every virtue, she unfortunately united such an eccentricity of opinion on certain topics, as provided the enemies of her peace with the too fatal means of wounding her feelings, though they could not injure her reputation. This error of her life she every where deploras with more severity than candour thinks allowable. From melancholy experience she tells the unsuspecting female, that it is not enough that life be passed in deeds of active virtue, attended with the approbation of a good conscience, she is also amenable to the world for its opinion.—The sturdy integrity of a man may stand secure amid the storm of public censure; but, in this respect, the chief praise of the softer sex is negative—the crystalline purity of female reputation is almost sullied by the breath even of good report.

Lady Pennington died in August, 1783. She was buried in the parish church of Fulmer, Buckinghamshire. The numerous kind and charitable offices which a good heart, assisted by even a small income, can perform, were daily exemplified in her benevolence to the poor of an extensive village, wherein she resided.

May the youthful heart be taught by her precepts to practise those virtues which she so earnestly enforces; and, from her example, learn to guard against indiscretion. Happy, indeed, are they, who shall equal her in piety, charity, and resignation.

A

MOTHER'S ADVICE.

My dear Jenny,

WAS there any probability that a letter from me would be permitted to reach *your hand alone*, I should not have chosen this least eligible method of writing to you.—The public is no way concerned in family affairs, and ought not to be made a party in them;—but my circumstances are such as lay me under a necessity of either communicating my sentiments to the world, or of concealing them *from you*;—the latter would, I think, be the breach of an indispensable duty, which obliges me to waive the impropriety of the former.

A long train of events, of a most extraordinary nature, conspired to remove you, very early, from the tender care of an affectionate mother: you were then too young to be able to form any right judgment of her conduct, and since that time it is very probable that it has been represented to you in the most unfavourable light. The general prejudice against me I never gave myself the useless trouble of any endeavour to remove. I do not mean to infer from hence, that the

opinion of others is of no material consequence ; on the contrary, I would advise you always to remember, that, next to the consciousness of acting right, the public voice should be regarded, and to endeavour by a prudent behaviour, even in the most trifling instances, to secure it in your favour ;—the being educated in a different opinion was a misfortune *to me*. I was indeed early and wisely taught, that virtue was the one thing necessary, and without it no happiness could be expected either in this, or in any future state of existence ; but, with this good principle, a mistaken one was at the same time inculcated, namely, that the self-approbation, arising from conscious virtue, was alone sufficient ; and, that the censures of an ill-natured world, ever ready to calumniate, when not founded on truth, were beneath the concern of a person, whose actions were guided by the superior motive of obedience to the will of Heaven : this notion, strongly imbibed before reason had gained sufficient strength to discover its fallacy, was the cause of an inconsiderate conduct in my subsequent life, which marked my character with a disadvantageous impression. To you I shall speak with the most unreserved sincerity, not concealing a fault which you may profit by the knowledge of—and therefore I freely own, that in my younger years, satisfied with keeping strictly within the bounds of virtue, I took a foolish pleasure in exceeding those of prudence, and was ridiculously vain of indulging a latitude of behaviour, into which others of my age were afraid of launching : but then, in jus-

tice to myself, I must at the same time declare, that this freedom was only taken in public company; and, so extremely cautious was I of doing any thing that appeared to me a just ground for censure, I call Heaven to witness, your father was the first man whom I ever made any private assignation with, or even met in a room alone—nor did I take that liberty with him, till the most solemn mutual engagement, the matrimonial ceremony, had bound us to each other. My behaviour then, he has frequently since acknowledged, fully convinced him I was not only innocent of any criminal act, but of every vicious thought; and that the outward freedom of my deportment proceeded merely from a great gaiety of temper, and from a very high flow of spirits, never broke, if the expression may be allowed, into the formal rules of decorum.—To sum up the whole in a few words, my private conduct was what the severest prude could not condemn; my public such as the most finished coquette alone would have ventured upon: the latter only could be known to the world, and, consequently, from thence must their opinion be taken. You will therefore easily be sensible, that it would not be favourable to me; on the contrary, it gave a general prejudice against me—and this has been since made use of as an argument to gain credit to the malicious falsehoods laid to my charge:—for this reason—convinced by long experience, that the greater part of mankind are so apt to receive, and so willing to retain, a bad impression of others, that, when it is once established, there is hardly a possibility

of removing it through life : I have, for some years past, silently acquiesced in the dispensations of Providence, without attempting any justification of myself; and being conscious that the infamous aspersions cast on my character were not founded on truth, I have sat down content with the certainty of an open and perfect acquittal of all vicious dispositions, or criminal conduct, at that great day, when all things shall appear as they really are, and when both our actions, and the most secret motives for them, will be made manifest to men and angels.

Had your father been amongst the number of those who are deceived by appearances, I should have thought it my duty to leave no method unessayed to clear myself in his opinion—but that was not the case: he knows that many of those appearances, which have been urged against me, I was forced to submit to, not only from his direction, but by his absolute command, which, contrary to reason and to my own interest, I was, for more than twelve years, weak enough implicitly to obey: and that others, even since our separation, were occasioned by some particular instances of his behaviour, which rendered it impossible for me to act with safety in any other manner—to *him* I appeal for the truth of this assertion, who is conscious of the meaning—that may hereafter be explained to you. Perfectly acquainted with my principles and with my natural disposition, his heart, I am convinced, never here condemned me. Being greatly incensed that my father's will gave to me an independent fortune—which

will he imagined I was accessary to, or at least that I could have prevented, he was thereby laid open to the arts of designing men, who, having their own interest solely in view, worked him up into a desire of revenge—and from thence, upon probable circumstances, into a public accusation;—though that public accusation was supported only by the single testimony of a person, whose known falsehood had made him a thousand times declare, that he would not credit her oath in the most trifling incident; yet, when he was disappointed of the additional evidence he might have been flattered with the hope of obtaining, 'twas too late to recede. This I sincerely believe to be the truth of the case, though too well know his *tenacious* temper, to expect a present justification; but, whenever he shall arrive on the verge of eternity—if reason holds her place at that awful moment, and if religion has then any power on his heart, I make no doubt, he will at that time acquit me of his children; and with truth he must then confess, that no part of my behaviour to him ever deserved the treatment I have met with. Sorry am I to be under the necessity of pointing out faults in the conduct of another, which are, perhaps, long since repented of, and ought in that case to be as much forgotten as they are most truly forgiven. Heaven knows, that, so far from retaining any degree of resentment in my heart, the person breathes not whom I wish to hurt, or to whom I would not this moment render every service in my power. The injuries which I have sustained, had no children, should contentedly be buried in silence,

till the great day of retribution ; but, in justice to you, to them, and to myself, it is incumbent on me, as far as possible, to efface the false impressions, which, by such silence, might be fixed on your mind, and on those of your brothers and sisters, whom I include with you.—To this end, it will be necessary to enter into a circumstantial history of near fifteen years, full of incidents of a nature so uncommon, as to be scarcely credited. This, I am convinced, will effectually clear me in your opinions, of the imputations I now lie under, and it will prove, almost to a demonstration, the true cause of those proceedings against me, that were couched under pretended motives,—as injurious to my reputation as they were false in themselves. But this must be deferred some time longer : you are all yet too young to enter into things of this kind, or to judge properly of them. When a few years shall, by ripening your understandings, remove this objection, you shall be informed of the whole truth, most impartially and without disguise ;—till then, suspend your belief of all that may have reached your ears with regard to me, and wait the knowledge of those facts, which my future letter will reveal for your information.

Thus much I thought it necessary to premise concerning myself, though foreign to the design of *this epistle*, which is only to remind you, that you have still an affectionate mother, who is anxious for your welfare, and desirous of giving you some advice with regard to your conduct in life. I would lay down a few precepts for you, which, if attended to, will supply, a

far as it is in my power to supply, the deprivation of a constant and tender maternal care. The address is to you in particular, your sisters being yet too young to receive it, but my intention is for the equal service of you all.

You are just entering, my dear girl, into a world full of deceit and falsehood, where few persons or things appear in their true character. Vice hides her deformity with the borrowed garb of virtue; and, though discernible to an intelligent and careful observer, by the unbecoming awkwardness of her deportment under it, she passes on thousands undetected: every present pleasure usurps the name of happiness, and as such deceives the unwary pursuer. Thus, one general mask disguises the whole face of things, and it requires a long experience, and a penetrating judgment, to discover the truth: thrice happy they, whose docile tempers improve from the instructions of maturer age, and who thereby attain some degree of this necessary knowledge, while it may be useful in directing their conduct.

The turn, which your mind may now take, will fix the happiness or misery of your future life; and I am too nearly concerned for your welfare, not to be most solicitously anxious, that you may be early led into so just a way of thinking, as will be productive to you of a prudent, rational behaviour, and which will secure to you a lasting felicity. You were old enough, before our separation, to convince me, that Heaven had not denied you a good natural understanding: this, if pro-

perly cultivated, will set you above that trifling disposition, too common among the female world, which makes youth ridiculous, maturity insignificant, and old age contemptible. It is therefore needless to enlarge on that head, since good sense there is the best adviser; and, without it, all admonitions or direction on the subject would be as fruitless, as to lay down rules for the conduct, or for the actions, of an idiot.

There is no room to doubt but that sufficient care will be taken to give you a polite education; but a religious one is of still greater consequence:—necessary as the former is for your making a proper figure in the world, and for your being well accepted in it—the latter is yet more so, to secure to you the approbation of the greatest and best of Beings, on whose favour depends your everlasting happiness.—Let therefore your duty to God be ever the first and principal object of your care; as your Creator and Governor, he claims adoration and obedience—as your Father and Friend, he demands submissive duty and affection. Remember that, from this common Parent of the Universe, you received your life—that to his general providence you owe the continuance of it—and, to his bounty you are indebted for all the health, ease, advantages, or enjoyments, which help to make that life agreeable. A sense of benefits received naturally inspires a grateful disposition, with a desire of making suitable returns—all that can here be made, for innumerable favours every moment bestowed, is a thankful acknowledgment, and a willing obedience—in these be never wanting: make

an invariable rule to begin and to end the day with a solemn address to the Deity; I mean not by this, what is commonly, with too much propriety, called *saying prayers*, namely, a customary repetition of a few good words, without either devotion or attention—than which nothing is more inexcusable and affrontive to the Deity—it is the homage of the heart that can alone be accepted by him. Expressions of our absolute dependence on, and our entire resignation to him, thanksgivings for the mercies already received, petitions for those blessings it is fit for us to pray for, and intercessions for all our fellow-creatures, compose the principal parts of this duty; which may be comprised in very few words, or may be enlarged upon, as the circumstances of time and disposition may render most suitable; for it is not the length, but the sincerity and attention of our prayers, that will make them efficacious. A good heart, joined to a tolerable understanding, will seldom be at a loss for proper words, with which to clothe these sentiments—and all persons, being best acquainted with their own particular circumstances, may reasonably be supposed best qualified for adapting their petitions and acknowledgments to them; but for those, who are of a different opinion, there are many excellent forms of prayer already composed: amongst these, none, that I know of, are equal to Dr. Hoadley's, the late Bishop of Winchester, which I recommend to your perusal and use. In the preface to them, you will find better instructions on this head than I am capable of giving, and to these I refer you.

It is acknowledged that our petitions cannot, in any degree, alter the intention of a Being, who is in himself invariable, and without a possibility of change; all that can be expected from them is, that, by bettering ourselves, they will render us more proper objects of his favourable regard: and this must necessarily be the result of a serious, regular, and constant discharge of this branch of our duty—for it is scarcely possible to offer up our sincere and fervent devotions to Heaven, every morning and evening, without leaving on our mind such useful impressions, as will naturally dispose us to a ready and cheerful obedience, and will inspire a filial fear of offending—the best security virtue can have. As you value your own happiness, let not the force of bad examples ever lead you into an habitual disuse of secret prayer; nor let an unpardonable negligence so far prevail on you, as to make you rest satisfied with formal, customary, inattentive repetition of some well-chosen words—let your heart and attention always go with your lips, and experience will soon convince you that this permission of addressing the Supreme Being is the most valuable prerogative of human nature—the chief, nay, the only support, under all the distresses and calamities unto which this state of sin and misery is liable:—the highest rational satisfaction the mind is capable of on this side the grave, and the best preparative for everlasting happiness beyond it. This is a duty ever in your own power, and therefore you only will be culpable by the omission of it; public worship may not always be so, but, whenever it is, do not wilful

neglect the service of the church, at least on Sundays, and let your behaviour there be adapted to the solemnity of the place, and to the intention of the meeting. Regard neither the actions nor the dress of others,—let not your eyes rove in search of acquaintance; but in the time of divine service avoid, as much as possible, all complimentary civilities, of which there are too great an intercourse, in most of our churches;—remember that your only business there is to pay a solemn act of devotion to Almighty God; and let every part of your conduct be suitable to this great end. If you hear a good sermon, treasure it in your memory, that you may reap all the benefit it was capable of imparting; if you should hear but an indifferent one, some good things must be in it, retain those, and let the remainder be buried in oblivion; ridicule not the preacher, who no doubt has done his best, and who is rather the object of pity than of contempt, for having been placed in a situation of life to which his talents were not equal: he may, perhaps, be a good man, though he is not a great orator. I would also recommend to you the early and frequent participation of the communion, or, what is commonly called receiving the sacrament, as the indispensable duty of every Christian: there is no institution of our religion more simple, plain, and intelligible than this, as delivered to us by our Saviour, and most of the elaborate treatises written on the subject have served only to puzzle and disturb weak minds, by throwing the dark veil of superstition, and of human invention, over a plain, positive command, given by him

in so explicit a manner, as to be easily comprehended by the meanest capacity, and which it is doubtless in the power of all his sincere followers to pay an acceptable obedience to. Nothing has more contributed to the neglect of this duty, than the numerous well-meaning books that have been written to enjoin a month's or week's preparation, as previously necessary to the due performance of it; by these means filling the mind of many with needless terror, putting it even out of the power of some to receive it at all, and inducing great numbers to rest satisfied with doing it only once or twice in a year, on some high festival; whereas it was certainly the constant custom of the apostles and primitive Christians, on every Sunday,—and it ought to be received by us, as often as it is administered in the church we frequent, which in most places is but once in a month; nor do I think it excusable, at any time to turn our backs upon the table we see prepared for that purpose, on pretence of not being fit to partake worthily of it:—the best, the only true preparation for this, and for every other part of religious duty, is a good and virtuous life, by which the mind is constantly kept in such a devotional frame, as to require but a little recollection to be suited to any particular act of worship or of obedience, that may occasionally offer:—and, without a good and virtuous life, there cannot be a greater, or more fatal mistake than to suppose, that a few days, or weeks, spent in humiliation and prayer will render us at all the more acceptable to the Deity or, that we should be thereby better fitted for any one

instance of that duty, which we must universally pay, to be either approved by him, or to be advantageous to ourselves. I would not, therefore, advise you to read any of those weekly preparatives, which are too apt to lead the mind into error, by teaching it to rest in a mere shadow of piety, wherein there is nothing rationally satisfactory. The best books which I have ever met with on the subject, are Bishop *Hoadley's Plain Account of the Nature and End of the Sacrament of the Lord's Supper*, and *Nelson's Great Duty of frequenting the Christian Sacrifice*. To the former are annexed the prayers which I before mentioned,—these are well worthy your attentive perusal; the design of the institution is therein fully explained, agreeably both to scripture and to reason, stript of that veil of mystery, which has been industriously thrown over it by designing or by mistaken men: and it is there laid as plainly open to every capacity, as it was first left us by our great Master. Read *these books* with due attention; you will there find every necessary instruction concerning the rite, and every reasonable inducement to the constant, and to the conscientious performance of it.

The sincere practice of religious duties naturally leads to the proper discharge of the social, which may all be comprehended in that one great general rule of “doing unto others as you would they should do unto you:” put of these more particularly hereafter. I shall first give you my advice concerning *employment*,—it being of great moment to set out in life in such a method as may be useful to yourself, and beneficial to others.

Time is invaluable : its loss is irretrievable !—the remembrance of having made an ill use of it must be one of the sharpest tortures to those who are on the brink of eternity !—and, what can yield a more unpleasing retrospect, than whole years idled away in an irrational insignificant manner ? examples of which are continually before our eyes. Look on every day as a blank sheet of paper put into your hands to be filled up ; remember, the characters will remain to endless ages, and that they never can be expunged ; be careful, therefore not to write any thing but what you may read with pleasure a thousand years after : I would not be understood in a sense so strict as might debar you from any innocent amusement, suitable to your age, and agreeable to your inclination : diversions, properly regulated, are not only allowable, they are absolutely necessary to youth, and are never criminal but when taken to excess ;—that is, when they engross the whole thought—when they are made the chief business of life, then they give a distaste to every valuable employment, and, by a sort of infatuation, leave the mind in a state of restless impatience, from the conclusion of one, till the commencement of another :—this is the unfortunate disposition of many ; guard most carefully against it, for nothing can be attended with more pernicious consequences. A little observation will convince you, that there is not, amongst the human species, a set of more miserable beings, than those who cannot live out of a constant succession of diversions ; these people have no comprehension of the

more satisfactory pleasure to be found in retirement: thought is insupportable, and consequently solitude must be intolerable to them; they are a burden to themselves, and a pest to their acquaintance, by vainly seeking for happiness in company, where they are seldom acceptable; I say vainly, for true happiness exists only in the mind—nothing foreign can give it. The utmost to be attained, by what is called a gay life, is a short forgetfulness of misery, to be felt with accumulated anguish in every interval of reflection. This restless temper is frequently the product of a too eager pursuit of pleasure in the early part of life, to the neglect of those valuable improvements which would lay the foundation of a more solid and permanent felicity. Youth is the season for diversions, but it is also the season for acquiring knowledge, for fixing useful habits, and for laying in a stock of such well-chosen materials, which may grow into a serene happiness, which will increase with every added year of life, and will bloom in the fullest perfection at the decline of it. The great object of education consists, in assigning to each its proper place, in such a manner, that the one shall never become irksome by intrenching on the other. Our preparation having taken from me the pleasing task of endeavouring, to the best of my ability, to suit them occasionally, as might be most conducive both to your profit and pleasure, it only remains for me to give you general rules, which, indeed, accidents may make it necessary sometimes to vary; these, however, must be left to your own discretion; and, I am con-

vinced, you have a sufficient share of understanding to be very capable of making, advantageously, such casual regulations to yourself, if the inclination is not wanting.

It is an excellent method to appropriate the morning wholly to improvement; the afternoon may then be allowed to diversions. Under the last head, I place company, books of the amusing kind, and entertaining productions of the needle, as well as plays, balls, cards &c. which more commonly go by the name of diversions: the afternoon, and evening till supper, may by these be employed with innocence and propriety; but let not one of them ever be suffered to intrude on the former part of the day, which should be always devoted to more useful employments. One half hour, or more, either before or immediately after breakfast, would have you constantly give to the attentive perusal of some rationally pious author, or to some part of the New Testament, with which, and indeed with the whole Scripture, you ought to make yourself perfectly acquainted, as the basis on which your religion is founded. From this practice you will reap more real benefit than can be supposed by those who have never made the experiment. The other hours may be divided amongst those necessary and polite acquisitions which are suitable to your sex, age, and to your rank in life.—Study *your own language* thoroughly, that you may speak correctly, and write grammatically:—do not content yourself with the common use of words which custom has taught you from the cradle, but

learn from whence they are derived, and what are their proper significations. *French* you ought to be as well acquainted with as with *English*: and *Italian* might, without much difficulty, be added. Acquire a good knowledge of *History*—that of your own country first, then of the other European nations—read them not with a view to amuse, but to improve your mind—and to that end make reflections on what you have read, which may be useful to yourself, and will render your conversation agreeable to others. Learn so much of *Geography*, as to form a just idea of the situation of places, mentioned in any author, and this will make history more entertaining to you.

It is necessary for you to be perfect in *the four first rules of Arithmetic*: more you can never have occasion for, and the mind should not be burthened with needless application. *Music* and *Drawing* are accomplishments well worth the trouble of attaining, if your inclination and genius lead to either; if not, do not attempt them, for it will be only much time and great labour unprofitably thrown away, it being next to impossible to arrive at any degree of perfection in those arts, by the dint of perseverance only, if a good ear and a native genius be wanting. The study of *Natural Philosophy* you will find both pleasing and instructive—pleasing, from the continual new discoveries to be made of the innumerable various beauties of nature—a most agreeable gratification of that desire of knowledge wisely implanted in the human mind—and, highly instructive, as those discoveries lead to the contemplation of the

great Author of nature, whose wisdom and goodness so conspicuously shine through all his works, that it is impossible to reflect seriously on them without admiration and gratitude.

These, my dear, are but a few of those mental improvements I would recommend to you; indeed there is no branch of knowledge that your capacity is equal to, and which you have an opportunity of acquiring, that, I think, ought to be neglected. It has been objected against all female learning, beyond that of household economy, that it tends only to fill the minds of the sex with a conceited vanity, which sets them above their proper business—occasions an indifference to, if not a total neglect of, their family affairs—and serves only to render them useless wives and impertinent companions. It must be confessed, that some reading ladies have given but too much cause for this objection; and, could it be proved to hold good throughout the sex, it would certainly be right to confine their improvements within the narrow limits of the nursery, of the kitchen, and the confectionary; but, I believe it will, upon examination, be found, that such ill consequences proceed chiefly from too great an imbecility of mind to be capable of much enlargement, or from a mere affectation of knowledge, void of all reality. Vanity is never the result of understanding; a sensible woman will soon be convinced, that all the learning her utmost application can make her mistress of, will be from the difference of education, in many points, inferior to that of a school-boy: this reflection will keep

her always humble, and will be an effectual check to that loquacity, which renders some women such insupportable companions.

The management of all domestic affairs is certainly the proper business of women ; and, unfashionably rustic as such an assertion may be thought, it is not beneath the dignity of any lady, however high her rank, to know how to educate her children, to govern her servants—how to order an elegant table with economy, and to manage her whole family with prudence, regularity, and method ; if in these she is defective, whatever may be her attainments in any other kinds of knowledge, she will act out of character ; and, by not moving in her proper sphere, she will become rather the object of ridicule than of approbation. But, I believe, it may with truth be affirmed, that the neglect of these domestic concerns has much more frequently proceeded from an exorbitant love of diversions—from ridiculous fondness for dress and gallantry—or, from mistaken pride that has placed such duties in a servile light, from whence they have been considered as fit only for the employment of dependents, and below the attention of a fine lady, than from too great an attachment to mental improvements ; yet, from whatsoever cause such a neglect proceeds, it is equally unjustifiable. If any thing can be urged in vindication of this custom, unknown to our ancestors, which the prevalence of fashion has made so general amongst the modern ladies—I mean, that of committing to the care, and discretionary power of different servants, the sole

management of their family affairs; nothing certain can be alleged in defence of such an ignorance, things of this nature, as renders a lady incapable giving proper directions on all occasions;—an ignorance, which, in ever so exalted a station, will render her contemptible, even to those servants on whose understanding and fidelity she, in fact, becomes dependent for the regularity of her house; for the propriety, elegance, and frugality of her table, which last article is seldom regarded by such sort of people, who too frequently impose on those by whom they are thus implicitly trusted. Make yourself, therefore, so thoroughly acquainted with the most proper method of conducting a family, and with the necessary expenses which every article, in proportion to their number, will occasion, that you may come to a reasonable certainty of not being materially deceived, without the ridiculous drudgery of following your servants continually and meanly peeping into every obscure corner of your house; nor, is this at all difficult to attain, as it requires nothing more than an attentive observation.

It is of late, in most great families, become too much the custom, to be long upon the books of every tradesman they employ: to assign a reason for this is foreign to my purpose; but, I am certain it would, in general, be better both for themselves, and for the people they deal with, never to be on them at all; and what difficulty or inconvenience can arise, in a well regulated family, from commissioning the steward or housekeeper to pay for every thing at the time when it is

ought in? This obsolete practice, though in itself very laudable, is not at present, and perhaps never may be again, authorised by fashion ; however, let it be a rule with you to contract as few debts as possible : most things are to be purchased, both better in their kind, and at a lower price, by paying for them at the time of purchasing : but if, to avoid the supposed trouble of frequent trifling disbursements, you choose to have the lesser articles thrown together in a bill, let a note of the quantity and price be brought with every such parcel ; file these notes, compare them with the bills when delivered in, and let such bills be regularly paid every quarter ; for it is not reasonable to expect that a tradesman should give longer credit, without making up the interest of his money by an advance on what he sells : and, be assured, if you find it convenient to pay at the end of three months, that inconvenience must arise from living at too great expense, and will consequently increase in six months, and grow still greater at the end of the year. By making short payments, you will become the sooner sensible of such a mistake, and you will find it at first very easy to retrench any supernumeraries, than after having been long habituated to them.

If your house is superintended by a housekeeper, and your servants are accountable to her, let your housekeeper be accountable to yourself, and let her be entirely governed by your directions ; carefully examine bills, and suffer no extravagances or unnecessary expenses to pass unnoticed : let these bills be brought to

you every morning; what they contain will then be easily recollected without burthening your memory. Your accounts being short, will be adjusted with less trouble, and with more exactness. Should you at any time have an upper servant, whose family and education were superior to that state of subjection, to which succeeding misfortunes may have reduced her, she should be treated with peculiar indulgence: if she has understanding enough to be conversable, and humility enough always to keep her proper distance, lessen, as much as possible, every painful remembrance of former prospects, by looking on her as an humble friend, and making her an occasional companion; but never descend to converse with those whose birth, education, and early views in life, were not superior to a state of servitude; their minds being in general suited to their station, they are apt to be intoxicated by any degree of familiarity, and to become useless and impertinent. The habit, which very many ladies have contracted of talking to and consulting with their women, has spoiled that set of servants, that few of them are to be met with, who do not commence their service, by giving their unasked opinion of your person, dress, or management, artfully conveyed in the too generally accepted vehicle of flattery; and, if they are allowed in this, they will next proceed to offer their advice on any occasion that may happen to discompose, or ruffle your temper: check, therefore, the first appearance of such impertinence, by a reprimand sufficiently severe to prevent a repetition of it.

Give your orders in a plain, distinct manner, with good nature, joined to a steadiness that will shew they must be punctually obeyed; treat all your domestics with such mildness and affability, that you may be loved rather out of affection than fear; let them live happily under you; give them leisure for their own business, time for innocent recreation, and more especially for attending the public service of the church, be instructed in their duty to God; without which you have no right to expect the discharge of that owing to yourself. When wrong, tell them calmly of their faults; if they amend not after two or three such reproofs, dismiss them—but never descend to passion and railing, which is inconsistent with a good understanding, and beneath the dignity of a gentlewoman. Be very exact in your hours, without which there can be no order in your family—I mean those of rising, sitting, &c. Require from your servants punctuality to these, and never be yourself the cause of breaking through the rules you have laid down, by deferring breakfast, putting back the dinner, or letting it grow cold on the table, to wait your dressing—a custom by which many ladies introduce confusion, and bring their persons into neglect. Be always dressed, at least half an hour before dinner. Having mentioned this important article, I must be allowed a little digression on this subject.

Whatever time is taken up in dress beyond what is necessary to decency and cleanliness, may be looked upon, to say no worse, as a vacuum in life: by decen-

cy, I mean such a habit as is suitable to your rank and fortune ; an ill-placed finery, inconsistent with either is not ornamental, but ridiculous ; a compliance with fashion, so far as to avoid the affectation of singularity is necessary ; but to run into the extreme of fashions more especially those which are inconvenient, is the certain proof of a weak mind ; have a better opinion of yourself than to suppose you can receive any additional merit from the adventitious ornaments of dress leave the study of the toilet to those who are adapted to it—I mean that insignificant set of females, whose whole life, from the cradle to the coffin, is but a varied scene of trifling, and whose intellects fit them not for any thing beyond it ; such as these may be allowed to pass whole mornings at their looking-glass, in the important business of suiting a set of ribbons, adjusting a few curls, or determining the position of a patch ;—one, perhaps, of their most innocent ways of idling but let as small a portion of your time, as possible, be taken up in dressing—be always perfectly clean and neat, both in your person and clothes—equally so when alone, as in company ;—look upon all beyond this as immaterial in itself, any farther than as the different ranks of mankind have made some distinction in habit generally esteemed necessary : and, remember that it is never the dress, however sumptuous, which reflects dignity and honour on the person, it is the rank and merit of the person that gives consequence to the dress. But to return—

It is your own steadiness and example of regularity that alone can preserve uninterrupted order in your family ; if, by forgetfulness or inattention, you at any time suffer your commands to be disobeyed with impunity, your servants will grow upon such neglect into habit of carelessness, till repeated faults, of which this is properly the source, rouse you into anger, which an even hand would never have made necessary. Be not whimsical or capricious in your likings ; approve with judgment, and condemn with reason ; that acting right may be as certainly the means of obtaining your favour, as the contrary of incurring your displeasure.

From what has been said, you will see, that in order to the proper discharge of your domestic duties, it is absolutely necessary for you to have a perfect knowledge of every branch of household economy, without which you can neither correct what is wrong, approve what is right, nor give directions with propriety. It is the want of this knowledge that reduces many a fine lady's family to a state of the utmost confusion and disorder, on the sudden removal of a managing servant, till the place is supplied by a successor of equal ability. How much out of character, how ridiculous must a mistress of a family appear, who is entirely incapable of giving practical orders on such an occasion—let that never be *your* case ! Remember, my dear, this is the only proper temporal business assigned you by providence, and in a thing so indispensably needful, so easily attained, where so little study or application necessary to arrive at the most commendable degree

of it; the want even of perfection is almost inexcusable: make yourself mistress of the theory, that you may be able, the more readily, to reduce it into practice; and, when you have a family to command, let the care of it always employ your principal attention, and let every part of it be subjected to your own inspection. If you rise early, a custom I hope you have not left off since you were with me, if you waste no unnecessary time in dressing, and if you conduct your house in a regular method, you will find many vacant hours unfilled by this material business, and no objection can be made to your employing those in such improvements of the mind as are most suitable to your genius and inclination. I believe no man of understanding will think that, under such regulations, a woman will either make a less agreeable companion, a less useful wife, a less careful mother, or a worse mistress of a family, for all the additional knowledge her industry and application can acquire.

The morning being always thus advantageously engaged, the latter part of the day, as I before said, may be given to relaxation and amusement; some of these hours may be very agreeably and usefully employed by entertaining books, a few of which, in the English language, I will mention to you, as a specimen of the kind I would recommend to your perusal; and I shall include some others, religious and instructive.

Mason on Self Knowledge	Epictetus
Economy of Human Life	Cicero's Offices
Seneca's Morals	Collier's Antoninus

oadley's	} Sermons	Potter's Antiq. of Greece
eed's		Rollin's Ancient History
herlock's		Kennet's Antiquities of
terne's		Rome
ordyce's		Hooke's Roman History
ollin's Belles Lettres		Hume's History of Eng-
nature Displayed		land
he Spectator		Robertson's History of
he Guardian		Scotland
he Female Spectator		Milton's Poetical Works
he Rambler		Pope's Ethic Epistles
he Adventurer		——— Homer
he World		Thomson's Works
cicero's Familiar Letters		Young's Works
liny's Letters		Mrs. Rowe's Works
itzosborne's Letters		Langhorne's Works
pistles for the Ladies		Moore's Fables for the
reeman's Letters		Female Sex
icar of Wakefield		Tales of the Genii
elemachus		Cotton's Visions
almon's Geographical		Dodsley's Collection of
Grammar		Poems.

From these you may form a judgment of that sort of reading, which will be both useful and entertaining to you. I have named only those *Practical Sermons*, which, I thought, would more directly influence your conduct in life;—*our rule of faith* should be taken from the Scripture alone, which we must understand for ourselves;—the controverted opinions of others, serve in general rather to puzzle than to improve the mind.

Novels and *Romances*, very few of them, are worth the trouble of reading; some of them perhaps do contain a few good morals, but they are not worth the

finding where so much rubbish is intermixed. Their moral parts indeed are like small diamonds amongst mountains of dirt and trash, which, after you have found them, are too inconsiderable to answer the pain of coming at; yet, ridiculous as these fictitious tales generally are, they are so artfully managed as to excite an idle curiosity to see the conclusion, by which means the reader is drawn on, through a tiresome length of foolish adventures, from which neither knowledge, pleasure, or profit, seldom can accrue, to the common catastrophe of a wedding. The most I have met with of these writings, to say no worse, it is little better than the loss of time to peruse—but some of them have more pernicious consequences; by drawing characters that never exist in life, by representing persons and things in a false and extravagant light, and by a series of improbable causes, bringing on impossible events, they are apt to give a romantic turn to the mind, which is often productive of great errors in judgment, and of fatal mistakes in conduct—of this I have seen frequent instances, and therefore advise you scarce ever to meddle with any of them.

In justice however to a late ingenious author, the letter must not be reprinted, without my acknowledging that, since the last edition was published, I have accidentally met with one exception to my general rule, namely, *The Vicar of Wakefield*;—that novel is equally entertaining and instructive, without being liable to any of the objections that occasioned the above restriction. This possibly may not be the only

an exceptionable piece of the kind, but, as I have not met with any other, amongst a number I have perused, a single instance does not alter my opinion of the sort of writing; and, I still think, the chance is perhaps a thousand to one against the probability of obtaining the smallest degree of advantage from the reading any of them, as well as that very few are to be found, from which much injury may not be received.

Works of the Needle, that employ the fancy, may, if they suit your inclination, be sometimes a pretty amusement; but, let this employment never extend to large pieces, beyond what can be accomplished by yourself without assistance. There is not a greater extravagance, under the specious name of good housewifery, than the furnishing of houses in this manner: whole apartments have been seen thus ornamented by the supposed work of a lady, who, perhaps, never shaded two leaves in the artificial forest, but has paid four times its value to the several people employed in bringing it to perfection:—the expense of these tedious pieces of work I speak of experimentally, having, many years past, undertaken one of them, which, when finished, was not worth fifteen pounds, and, by computation since made, it did not cost less than fifty, in the hire and maintenance of the people employed in it; this indeed was at the age of seventeen, when the thoughtless inexperience of youth could alone excuse such a piece of folly. *Embroideries in gold, silver, or shades of silk*, come within a narrower compass; works of that kind which may,

without calling in expensive assistance, or tiring the fancy, be finished in a summer, will be a well-chosen change of amusement, and may, as there are three of you, be made much more agreeable by one alternately reading aloud, while the other two are thus employed. All kinds of what is called plain work, though no very polite accomplishment, you must be so well versed in as to be able to cut out, make, or mend your own linen; some fathers, and some husbands, choose to have their daughters and their wives thus attired in the labour of their own hands, and, from a mistaken notion, believe this to be the great criterion of frugal economy—where that happens to be the inclination or opinion of either, it ought always to be readily complied with, but exclusive of such a motive, I see no other that makes the practical part necessary to any lady: excepting, indeed, where there is such a narrowness of fortune as admits not conveniently the keeping a servant, to whom such exercises of the needle much more properly appertain.

The Theatre, which, by the indefatigable labour of the inimitable Mr. Garrick, has been brought to very great perfection, will afford you an equally rational and improving entertainment:—your judgment will now be called in question, your understanding affronted, nor will your modesty be offended by the indecent ribaldry of those authors, who, to their defect in wit, have added the want of good sense and of good manners. Faults of this kind, that, from a blameable compliance with a corrupted taste, have sometimes crept

to the works of good writers, are, by his prudent direction, generally rectified or omitted on the stage; you may now see many of the best plays performed in the best manner: do not, however, go to any that you have not before heard the character of; be present only at those which are approved by persons of understanding and virtue, as calculated to answer the proper ends of the theatre, namely, that of conveying instruction in the most pleasing method. Attend to the sentiment, apply the moral, and then you cannot, think, pass an evening in a more useful, or in a more entertaining diversion.

Dancing may also take its turn as a healthful exercise, and as it is generally suitable to the taste and society of young minds.

Part of the hours appropriated to relaxation, must, of necessity, be less agreeably taken up in the paying and receiving visits of mere ceremony and civility; a tribute, by custom authorised, by good manners enjoined; these, when the conversation is only insignificant, fill in it with an apparent satisfaction; talk of the elegance of a birth-day suit, the pattern of lace, the judicious assortment of jewels, the cut of a ruffle, or the fit of a sleeve, with an unaffected ease; not according to the rank they hold in your estimation, but proportioned to the consequence they may be of in the opinion of those you are conversing with. The great art of pleasing is to appear pleased with others: suffer not even an ill-bred absence of thought, or a contemptuous sneer, ever to betray a conscious superiority of under-

standing, always productive of ill-nature and dislike ;—suit yourself to the capacity and to the taste of your company, when that taste is confined to harmless trifles ; but, where it is so far depraved as to delight in cruel sarcasms on the absent, to be pleased with discovering the blemishes in a good character, or in repeating the greater faults of a bad one, religion and humanity in that case forbid the least degree of assent ;—if you have not any knowledge of the persons thus unhappily sacrificed to envy or to malice, and consequently are ignorant as to the truth or falsehood of such aspersions, always suspect them to be ill-grounded, or, at least greatly exaggerated ; shew your disapprobation by a silent gravity, and by taking the first opportunity to change the subject : but, where any acquaintance with the character in question gives room for defending it, let not an ill-timed complaisance prevail over justice,—vindicate injured innocence with all the freedom and warmth of an unrestrained benevolence ; and, where the faults of the guilty will admit of palliation, urge all that truth can allow in mitigation of error : from this method, besides the pleasure arising from the consciousness of a strict conformity to the great rule of *doing as you would be done by*, you will also reap to yourself the benefit of being less frequently pestered with themes ever painful to a humane disposition. If, unfortunately, you have some acquaintance whose malevolence of heart, no sentiment of virtue, no check of good manners, can restrain from those malicious sallies of ill nature ; to them let your visits be

made as seldom and as short as decency will permit,—there being neither benefit nor satisfaction to be found in such company, amongst whom only cards may be introduced with any advantage: on this account, it will be proper for you to know how to play at the games most in use, because it is an argument of great folly to engage in any thing without doing it well; but this is a diversion which I hope you will have no fondness for, as it is in itself, to say no worse, a very insignificant amusement.

With persons for whom you can have no esteem, good-breeding may oblige you to keep up an intercourse of ceremonious visits, but politeness enjoins not the length or frequency of them;—here inclination may be followed without a breach of civility:—there is no tax upon intimacy, but from choice—and that choice should ever be founded on merit, the certainty whereof you cannot be too careful in previously examining—great caution is necessary not to be deceived by specious appearances; a plausible behaviour, often, upon a superficial knowledge, creates a prepossession in favour of particulars, who, upon a nearer view, may be found to have no claim to esteem: the forming a precipitant judgment sometimes leads into an unwary intimacy, which it may prove absolutely necessary to break off, and yet that breach may be attended with innumerable inconveniences; nay, perhaps, with very material and lasting ill consequences: Prudence, therefore, here enjoins the greatest circumspection. Few people are capable of friendship, and still fewer have

all the qualifications one would choose in a friend ; the fundamental point is a virtuous disposition—but, to that should be added, a good understanding, solid judgment, sweetness of temper, steadiness of mind, freedom of behaviour, and sincerity of heart ;—seldom are these to be found united—never make a bosom friend of any one greatly deficient in any. Be slow in contracting friendship, and invariably constant in maintaining it ;—expect not many friends, but think yourself happy, if, through life, you meet with one or two who deserve that name, and have all the requisites for the valuable relation : this may justly be deemed the highest blessing of mortality ; uninterrupted health has the general voice, but, in my opinion, such an intercourse of friendship as much deserves the preference, as the mental pleasures, both in nature and degree, exceed the corporeal : the weakness, the pains of the body, may be inexpressibly alleviated by the conversation of a person, by affection endeared, by reason approved—whose tender sympathy partakes your afflictions and shares your enjoyments—who is steady in the correction, but mild in the reproof of your faults—like a guardian angel, ever watchful to warn you of unforeseen danger, and, by timely admonitions, to prevent the mistakes incident to human frailty and to self-partiality—this is the true office of friendship. With such a friend, no state of life can be absolutely unhappy ; but, destitute of some such connexion, Heaven has so formed our natures for this intimate society, that amidst the affluence of fortune, and in the flow of un

interrupted health, there will be an aching void in the solitary breast, which can never otherwise know a plenitude of happiness. Should the Supreme Disposer of all events bestow on you this superlative gift—to such a friend let your heart be ever unreservedly open; conceal no secret thought; disguise no latent weakness; but bare your bosom to the faithful probe of honest friendship, and shrink not if it smarts beneath the touch; nor with tenacious pride dislike the person that freely dares to condemn some favourite foible; but, ever open to conviction, hear with attention, and receive with gratitude, the kind reproof that flows from tenderness: when sensible of a fault, be ingenuous in the confession—be sincere and steady in the correction of it.

Happy is her lot, who, in a husband, finds this invaluable friend! yet, so great is the hazard, so disproportioned the chances, that I could almost wish the dangerous die was never to be thrown for any of you! but, as probably it may, let me conjure ye all, my dear girls, if ever any of you take this most important step in life, to proceed with the utmost care, and with deliberate circumspection. Fortune and family it is the sole province of your father to direct in; he certainly has always an undoubted right to a negative voice, though not to a compulsive one: as a child is very justifiable in the refusal of her hand, even to the absolute command of a father, where her heart cannot go with it, so is she extremely culpable in giving it contrary to his approbation:—here I must take shame to myself! and,

for this unpardonable fault, I do justly acknowledge that the subsequent ill consequences of a most unhappy marriage were the proper punishment: this, and every other error in my own conduct, I do, and shall, with the utmost candour, lay open to you, sincerely praying that you may reap the benefit of my experience, and that you may avoid those rocks, which, either by carelessness, or sometimes, alas! by too much caution, I have split against!—but to return—The chief point to be regarded in the choice of a *companion for life*, is a really virtuous principle—an unaffected goodness of heart; without this, you will be continually shocked by indecency, and pained by impiety. So numerous have been the unhappy victims to the ridiculous opinion, *A reformed libertine makes the best husband*, that, did not experience daily evince the contrary, one would believe it impossible for a girl, who has a tolerable degree of common understanding, to be made the dupe of so erroneous a position, which has not the least shadow of reason for its foundation, and which a small share of observation will prove to be false in fact. A man who has been long conversant with the worst sort of women, is very apt to contract a bad opinion of, and a contempt for, the sex in general; incapable of esteeming any, he is suspicious of all;—jealous without cause—angry without provocation, and his own disturbed imagination is a continual source of ill humour: to this is frequently joined a bad habit of body, the natural consequence of an irregular life, which gives an additional sourness to the temper.

What rational prospect of happiness can there be with such a companion? and, that this is the general character of those who are called reformed rakes, observation will certify; but, admit there may be some exceptions, it is a hazard upon which no considerate woman would venture the peace of her whole future life. The vanity of those girls, who believe themselves capable of working miracles of this kind, and who give up their persons to men of libertine principles, upon the wild expectation of reclaiming them, justly deserves the disappointment which it will generally meet with; for, believe me, a wife is, of all persons, the least likely to succeed in such an attempt. Be it your care to find that virtue in a lover which you must never hope to form in a husband. Good sense and good nature are almost equally requisite; if the former is wanting, it will be next to impossible for you to esteem the person of whose behaviour you may have cause to be ashamed—and mutual esteem is as necessary to happiness in the married state, as mutual affection;—without the latter, every day will bring with it some fresh cause of vexation, till repeated quarrels produce a coldness which will settle into an irreconcilable aversion; and you will become, not only each others torment, but the object of contempt to your family and to your acquaintance.

This quality of good nature is, of all others, the most difficult to be ascertained, on account of the general mistake of blending it with good humour, as if they were of themselves the same; whereas, in fact, no two

principles of action are more essentially different—and this may require some explanation. By good nature mean that true benevolence which partakes the felicity of mankind, which promotes the satisfaction of every individual within the reach of its ability, which relieves the distressed, comforts the afflicted, diffuses blessings and communicates happiness, as far as its sphere of action can extend; and which, in the private scenes of life, will shine conspicuous in the dutiful son, in the affectionate husband, the indulgent father, the faithful friend, and in the compassionate master, both to man and beast: whilst good humour is nothing more than a cheerful, pleasing deportment, arising either from a natural gaiety of mind, or from an affectation of popularity, joined to an affability of behaviour—the result of good breeding, and a ready compliance with the taste of every company: this kind of mere good humour is by far, the most striking quality; 'tis frequently mistaken for, and complimented with, the superior name of real good nature; a man, by this specious appearance, has often acquired that appellation, who, in all the actions of his private life, has been a morose, cruel, revengeful, sullen, haughty tyrant.—Let them put on the cap whose temples fit the galling wreath! On the contrary, a man of a truly benevolent disposition, and formed to promote the happiness of all around him, may sometimes, perhaps, from an ill habit of body, an accidental vexation, or from a commendable openness of heart, above the meanness of disguise, be guilty of little sallies of peevishness, or of ill humour, which

carrying the appearance of ill nature, may be unjustly thought to proceed from it, by persons who are unacquainted with his true character, and who take ill humour and ill nature to be synonymous terms ; though in reality they bear not the least analogy to each other. In order to the forming a right judgment, it is absolutely necessary to observe this distinction, which will effectually secure you from the dangerous error of taking the shadow for the substance—an irretrievable mistake, pregnant with innumerable consequent evils !

From what has been said, it plainly appears, that the criterion of this amiable virtue is not to be taken from the general opinion ;—mere good humour being, to all intents and purposes, sufficient, in this particular, to establish the public voice in favour of a man utterly devoid of every humane and benevolent affection of heart. It is only from the less conspicuous scenes of life, the more retired sphere of action, from the artless and unassuming conduct, that the real character can, with any certainty, be drawn—these, undisguised, proclaim the man ; but, as they shun the glare of light, and do not court the noise of popular applause, they pass unnoticed—and are seldom known till after an intimate acquaintance : the best method, therefore, to avoid the deception in this case is, to lay no stress on outward appearances, which are too often fallacious, but to take the rule of judging from the simple, unpolished sentiments of those, whose dependent connexions give them an undeniable certainty—who not only see, but who hourly feel, the good or bad effects of that dispo-

sition, to which they are subjected. By this, I mean that if a man is equally respected, esteemed, and beloved by his tenants, by his dependents and domestic—from the substantial farmer to the laborious peasant—from the proud steward to the submissive wretch who, thankful for employment, humbly obeys the menial tribe ;—you may justly conclude, he has that true good nature, that real benevolence, which delights in communicating felicity, and enjoys the satisfaction it diffuses ; but if, by these, he is despised and hated—served merely from a principle of fear devoid of affection—which is very easily discoverable, whatever may be his public character, however favourable the general opinion, be assured, that his disposition is such as can never be productive of domestic happiness. I have been the more particular on this head, as it is one of the most essential qualifications to be regarded, and of all others the most liable to be mistaken.

Never be prevailed with, my dear, to give your hand to a person defective in these material points : secure of virtue, of good nature, and understanding, in a husband, you may be secure of happiness—without the two former it is unattainable—without the latter, in tolerable degree, it must be very imperfect.

Remember, however, that infallibility is not the property of man, or you may entail disappointment on yourself, by expecting what is never to be found ;—the best men are sometimes inconsistent with themselves—they are liable to be hurried by sudden starts of passion, into expressions and actions which their cooler

reason will condemn ;—they may have some oddities of behaviour, some peculiarities of temper ; they may be subject to accidental ill humour, or to whimsical complaints : blemishes of this kind often shade the rightest character, but they are never destructive of mutual felicity, unless when they are made so by an improper resentment, or by an ill-judged opposition. Reason can never be heard by passion—the offer of it tends only to inflame the more ; when cooled, and in its usual temper, the man of understanding, if he has been wrong, will suggest to himself all that could be urged against him ; the man of good nature will, un-raided, own his error ;—immediate contradiction is, therefore, wholly unserviceable and highly imprudent, —an after-repetition, equally unnecessary and injudicious. Any peculiarities in the temper or behaviour ought to be properly represented in the tenderest and the most friendly manner ; and, if the representation of them is made discreetly, it will generally be well taken : but, if they are so habitual as not easily to be altered, strike not too often upon the unharmonious string—rather let them pass as unobserved : such cheerful compliance will better cement your union ; and they may be made easy to yourself, by reflecting on the superior good qualities, by which these trifling faults are so greatly over-balanced. You must remember, my dear, these rules are laid down, on the supposition of your being united to a person who possesses the three essential qualifications for happiness before mentioned ; in this case, no farther direction is

necessary but that you strictly perform the duty of a wife—namely, to love, to honour, and obey;—the first articles are a tribute so indispensably due to me, that they must be paid by inclination, and they naturally lead to the performance of the last, which will only be an easy, but a pleasing task,—since nothing can ever be enjoined by such a person that is in it improper; and, few things will, that can, with any reason, be disagreeable to you. Here should this subject end, were it not more than possible for you, after that has been urged, to be led, by some inferior motive, to the neglect of the primary caution; and then either from an opinion too hastily entertained, from unaccountable partiality, or from the powerful prevalence of persuasion, you may be unfortunately induced to give your hand to a man, whose bad heart and morose temper, concealed by a well-practised dissimulation, may render every flattering hope of happiness abortive. May Heaven, in mercy, guard you from this fatal error!—Such a companion is the worst of temporal ills; a deadly potion, that embitters every social scene of life, damps every rising joy, and banishes that cheerful temper, which alone can give true relish to the blessings of mortality:—most sincerely do I pray that this may never be your lot! and I hope, your prudent circumspection will be sufficient to guard you from the danger: but, the bare possibility of the event makes it not unnecessary to lay down a few rules for the maintaining some degree of ease, under such a deprivation of happiness. This is by

most difficult part of my present undertaking; it is hard to advise here, and still harder to practise the reverse: the subject also is too extensive to be minutely treated within the compass of a *letter*, which must confine me to the most material points only; in consequence, I shall give you the best directions in my power, very ardently wishing, that you may never have occasion to make use of them.

The being united to a man of irreligious principles makes it impossible to discharge a great part of the proper duty of a wife;—to name but one instance, obedience will be rendered impracticable, by frequent injunctions inconsistent with, and contrary to, the other obligations of morality. This is not supposition, but it is founded upon facts, which I have too often seen and can attest. Where this happens, the reason for non-compliance ought to be offered in a plain, long, good natured manner—there is at least the chance of success from being heard; but, should those reasons be rejected, or the hearing of them be refused, and silence on the subject enjoined, which is most probable, few people caring to hear what they know to be right, when determined not to appear convinced of it, obey the injunction, and urge not the argument further: keep, however, steady to your principles, and suffer neither persuasion or threats to prevail on you to act contrary to them: all commands repugnant to the laws of Christianity, it is your indispensable duty to disobey; all requests that are inconsistent with prudence, or incompatible with the rank and character

which you ought to maintain in life, it is your interest to refuse;—a compliance with the former would be criminal—a consent to the latter highly indiscreet and, it might thereby subject you to general censure for, a man capable of requiring from his wife what he knows to be in itself wrong, is equally capable of throwing the whole blame of such misconduct on her and of afterwards upbraiding her for a behaviour, which he will, upon the same principle, disown though he has been accessory. Many similar instances have come within the compass of my own observation. In things of a less material nature, that are neither criminal in themselves, nor pernicious in their consequences; always acquiesce, if insisted on, however disagreeable they may be to your own temper and inclination: such a compliance will evidently prove to your refusal, in the other cases, proceeds not from spirit of contradiction, but merely from a just regard to that superior duty, which can never be infringed with impunity: passion may resent, but reason must approve this conduct; and, therefore, it is the most likely method, in time, to make a favourable impression; but, if you should fail of such success, you will at least enjoy that satisfactory self-approbation, which is the inseparable attendant of a truly religious and rational deportment.

Should the painful task of dealing with a more tyrannical temper be assigned you, there is little more to be recommended than a patient submission to the evil which admits not of a remedy: ill nature is

ceased, obstinacy confirmed by opposition ; the less such a temper is contradicted, the more supportable will it be to those who are under its baneful influence. When all endeavours to please are ineffectual, and, when a man seems determined to find fault with everything, as if his chief pleasure consisted in tormenting those about him, it requires more than a common degree of patience and resolution to forbear uttering reproaches, which such a behaviour may be justly allowed to deserve ; yet, it is absolutely necessary to the maintaining any tolerable degree of ease, not only to restrain all expressions of resentment, but to withhold even those disdainful looks, which are apt to accompany a contemptuous silence ; and they both usually tend to increase the malady. This infernal delight in giving pain is most unwearied in the search of matter for its gratification, and can either find, or accountably can form it, in almost all the occurrences of life : but, when suffered unobstructed, and unregarded, to run its malicious course, it will quickly blunt its blunted arrows, and will die of disappointment ; whilst all endeavours to appease, all complaints of unkindness, will but sharpen against yourself the rapier's edge ; and, by proving your sensibility of the wound, will give the wished-for satisfaction to him who inflicts it. Prudence, in this case, directs more than ordinary circumspection, that every part of your behaviour may be as blameless as possible, even to the abstaining from the least appearance of evil : and, whatever you have, to the utmost of your power, strove to

merit approbation, expect not to receive it: by these means, you will escape the mortification of being disappointed, which, often repeated, is apt to give gloomy sourness to the temper, incompatible with any degree of contentment. You must, so situated, learn to be satisfied with the consciousness of acting right according to your best abilities; and, if possible, you should look with an unconcerned indifference on the reception of every successful attempt to please.

This, it must be owned, is a hard lesson of philosophy—it requires no less than an absolute command over the passions; but, let it be remembered, that such a command will itself most amply recompence every difficulty, it will compensate every pain, which it may cost you to obtain it: besides, it is, I believe, the only way to preserve any tranquillity of mind, under so disagreeable a connexion.

As the want of understanding is by no art to be concealed, by no address to be disguised, it might be supposed impossible for a woman of sense to unite herself to a person, whose defect, in this instance, must render that sort of rational society, which constitutes the chief happiness, of such an union impossible: yet, here, how often has the weakness of female judgment been conspicuous!—The advantages of great superiority in rank or fortune, have frequently proved so irresistible a temptation, as, in my opinion, to outweigh not only the folly, but even the vices of its possessor. A grand mistake, ever tacitly acknowledged by a subsequent repentance, when the expected pleasures of

fluence, equipage, and all the glittering pomp of use-
s pageantry have been experimentally found insuf-
ficient to make amends for the want of that constant
satisfaction, which results from the social joy of con-
siring with a reasonable friend ! But, however weak
s motive must be acknowledged, it is more excusa-
e than another, which, I fear, has sometimes had an
ual influence on the mind ; I mean, so great a love
sway, as to induce her to give the preference to a
rson of weak intellects, in hopes thereby of holding,
controlled, the reins of government ; the expecta-
n is, in fact, ill grounded, obstinacy and pride being
nerally the companions of folly,—the silliest people
usually the most tenacious of their opinions, and,
nsequently, the hardest of all others to be managed ;
t, admit the contrary, the principle is in itself bad,
it tends to invert the order of nature, and to coun-
act the design of Providence.

A woman can never be seen in a more ridiculous
t, than when she attempts to govern her husband :
unfortunately, the superiority of understanding is
her side, the apparent consciousness of that superi-
ty betrays a weakness that renders her contemptible
the sight of every considerate person, and it may,
y probably, fix in his mind a dislike never to be
dicated. In such a case, if it should ever be your
n, remember that some degree of dissimulation is
nmendable, so far as to let your husband's defect
bear unobserved :—when he judges wrong, never
ly contradict, but lead him insensibly into another

opinion, in so discreet a manner, that it may seem entirely his own, and let the whole credit of every prudent determination rest on him without indulging the foolish vanity of claiming any merit to yourself: thus a person but of an indifferent capacity, may be assisted as, in many instances, to shine with a borrowed lustre, scarce distinguishable from the native and, by degrees, he may be brought into a kind of mechanical method of acting properly, in all the common occurrences of life:—odd as this position may seem, it is founded in fact, and I have successfully seen the method practised by more than one person where a weak mind, on the governed side, has been so prudently set off, as to appear the sole director; like the statue of the Delphic god, which was thought to give forth its own oracles, whilst the humble priest who lent his voice, was by the shrine concealed, not sought a higher glory than a supposed obedience to the power he would be thought to serve.

From hence it may be inferred, that, by a perfect propriety of behaviour, ease and contentment, at least are attainable with a companion, who has not the most exalted understanding: but then, virtue and good nature are presupposed, or there will be nothing to work upon, a vicious ill natured fool being so untractable and tormenting an associate, there need only to add jealousy to the composition, to make the curse complete.

This passion, once suffered to get footing in the heart, is hardly ever to be extirpated; it is a constant

source of torment to the breast that gives it reception, and is an inexhaustable fund of vexation to the object of it. With a person of this unfortunate disposition, it is prudent to avoid the least appearance of concealment, a whisper in a mixed company, a message given in a low voice to a servant, have, by the powers of a disturbed imagination, been magnified into a material injury; whatever has the air of secrecy, raises terror in a mind naturally distrustful; a perfect unreserved openness, both in conversation and behaviour, starves the anxious expectation of discovery, and may very probably lead into an habitual confidence, the only antidote against the poison of suspicion. It is easier to prevent than to remove a received ill-impression, and, consequently, it is much wiser to be sometimes inefficient in little points of civility, which, however different in themselves, may happen unaccountably to clash with the ease of a person, whose repose it is both your duty and interest to promote; it is much more commendable contentedly to incur the censure of a trifling disposition, by a circumstantial unasked relation of insignificant incidents, than to give any room for apprehending the least degree of reserve.—Such a constant method of proceeding, together with reasonable compliance, is the most likely to cure this painful turn of mind; for, by withholding every support that could give strength to it, the want of matter to feed on may probably in time cause its extinction: if, unhappily, it is so constitutional, so interwoven with the soul, as to become, in a manner,

inseparably united with it, nothing remains but to submit patiently to the will of Heaven, under the pressure of an unalterable evil, to guard carefully against the natural consequence of repeated undeserved suspicions, namely, a growing indifference, which too frequently terminates in aversion ; and, by considering such a situation as a trial of obedience and resignation, to receive the comfort that must arise from one of the most exalted of the Christian virtues. I cannot dismiss this subject without adding a particular caution *to yourself* concerning it.

Jealousy is, on several accounts, still more inexcusable in a woman,—there is not any thing that so much exposes her to ridicule, or so much subjects her to the insult of affrontive addresses,—it is an inlet to almost every possible evil, the fatal source of innumerable indiscretions, the sure destruction of her own peace, and is frequently the bane of her husband's affection. Give not a momentary harbour to its shadow in your heart ; fly from it, as from the face of a fiend, that would lead your unwary steps into a gulph of unalterable misery. When once embarked in the matrimonial voyage, the fewer faults you discover in your partner the better : never search after what it will give you no pleasure to find, never desire to hear what you will not like to be told ; therefore, avoid that tribe of impertinents, who, either from a malicious love of discord, or from the meaner, though less criminal motive of ingratiating themselves by gratifying the blameable curiosity of others, sow dissention wherever they

gain admittance, and, by telling unwelcome truths, or, more frequently, by insinuating invented falsehoods, injure innocent people, disturb domestic union, and destroy the peace of families. Treat these emissaries of Satan with the contempt they deserve, hear not what they offer to communicate, but give them at once to understand, that you can neither look on those as your friends, who speak in a disadvantageous manner of that person, whom you always choose to see in the most favourable light. If they are not effectually silenced by such rebukes, be inaccessible to their visits, and break off all acquaintance with such incorrigible pests of society, who will be ever on the watch to seize an unguarded opportunity of disturbing your repose.

Should the companion of your life be guilty of some secret indiscretions, run not the hazard of being told, by these malicious meddlers, what, in fact, it is better for you never to know ; but, if some unavoidable accident betrays an imprudent correspondence, take it for a mark of esteem that he endeavours to conceal from you, what he knows you must, upon a principle of reason and religion, disapprove ; and, do not, by discovering your acquaintance with it, take off the restraint, which your supposed ignorance lays him under, and thereby, perhaps, give a latitude to undisguised irregularities. Be assured, whatever accidental sallies the gaiety of inconsiderate youth may lead him into, you can never be indifferent to him, whilst he is careful to preserve your peace, by concealing what he im-

agines might be an infringement of it: rest then satisfied, that time and reason will most certainly get the better of all faults, which proceed not from a bad heart and that, by maintaining the first place in his esteem your happiness will be built on too firm a foundation to be easily shaken.

I have been thus particular on the choice of a husband, and on the material parts of conduct in a married life, because thereon depends not only the temporal, but often the eternal felicity of those who enter into that state;—a constant scene of disagreement, of ill nature and quarrels, necessarily unfitting the mind for every religious and social duty, by keeping it in a disposition directly opposite to that Christian piety, to that practical benevolence and rational composure, which alone can prepare it for everlasting happiness.

Instructions on this head, considering your tender age, may seem premature, and should have been deferred till occasion called for them, had our situation allowed me frequent opportunities of communicating my sentiments to you; but, that not being the case, I choose, in this epistle, at once, to offer you my best advice in every circumstance of great moment to your well-being, both here and hereafter, lest, at a more proper season, it may not happen to be in my power. You may defer the particular consideration of this part, till the design of entering into a new scene of life may make it useful to you; which, I hope, will not be for some years; an unhappy marriage being generally the consequence of a too early engagement,

before reason has gained sufficient strength to form a solid judgment, on which only a proper choice can be determined. Great is the hazard of a mistake, and irretrievable the effects of it!—Many are the degrees between happiness and misery! Absolute misery, I will venture to affirm, is to be avoided by a proper behaviour, even under all the complicated ills of human life; but, to arrive at that proper behaviour, requires the highest degree of Christian philosophy: and, who would voluntarily put themselves upon a state of trial so severe, in which not one of a thousand has been found able to come off victorious? Betwixt this and positive happiness there are innumerable steps of comparative evil, each has its separate conflict, variously difficult, differently painful, under all which, a patient submission, and a conscious propriety of behaviour, is the only attainable good. Far short, indeed, of possible temporal felicity is the ease arising from hence! Rest not content with the prospect of such ease, but fix on a more eligible point of view, by aiming at true happiness; and, take my word, *that* can never be found in married state, without the three essential qualifications already mentioned, Virtue, Good nature, and Good Sense in a Husband. Remember, therefore, my dear girl, this repeated caution, if you ever resolve on marriage, *Never to give your hand to a man who wants either of them, whatever other advantages he may be possessed of*; so you shall not only escape all those vexations, which thousands of unthinking mortals hourly repent of having brought upon themselves:

but, most assuredly, if it is not your own fault, you will enjoy that uninterrupted domestic harmony, the affectionate society of a virtuous companion, which constitutes the highest satisfaction of human life. Such an union, founded on reason and religion, cemented by mutual esteem and tenderness, is a kind of fair emblem, if the comparison may be allowed, of the promised reward of virtue in a future state ; and, most certainly, it is an excellent preparative for it, by preserving a perfect equanimity, by keeping a constant composure of mind, which naturally lead to the proper discharge of all the religious and social duties of life, the unerring road to everlasting peace. The first have been already spoken to ; it remains only to mention some few of the latter.

Amongst these, *Economy* may, perhaps, be thought improperly placed, yet, many of the duties we owe to society being often rendered impracticable by the want of it, there is not so much impropriety in ranking it under this head, as may at first be imagined. For instance, a man who lives at an expense beyond what his income will support, lays himself under a necessity of being unjust, by withholding from his creditors what they have a right to demand from him as their due, according to all laws both human and divine : and, thereby, he often entails ruin on an innocent family, who, but for the loss sustained by his extravagance, might have comfortably subsisted on the profits of their industry ; he likewise puts it out of his own power to give that relief to the indigent, which, by the laws of

humanity, they have a right to expect,—the goods of fortune being given, as a great divine excellently observes, for the use and support of others, as well as for the person on whom they are bestowed: these are really great breaches of that duty we owe to our fellow-creatures, and are effects very frequently and naturally produced by the want of economy.

You will find it a very good method, so to regulate your stated expenses, as to bring them always one fourth part within your certain annual income; by these means, you will avoid at any time being distressed by unforeseen accidents, and you will have it more easily in your power materially to relieve those who deserve assistance; but the giving trifling sums, *indiscriminately*, to such as appear necessitous, is far from being commendable, it is an injury to society, it is an encouragement to idleness, and helps to fill the streets with lazy beggars, who live upon misapplied bounty, to the prejudice of the industrious poor. These are useful members of the commonwealth, and on them such benefactions might be serviceably bestowed; be sparing, therefore, in this kind of indiscriminate donations, they are too constantly an insignificant relief to the receivers, supposing them really in want, and, frequently repeated, they amount to a considerable sum in the poor's account. The proper objects of charity are those, who, by unavoidable misfortunes, have fallen from affluent circumstances into a state of poverty and distress; those also, who, by unexpected disappointments in trade, are on the point of being reduced to an im-

possibility of carrying on that business on which their present subsistence and their future prospects in life depend, from the incapacity of raising an immediate sum to surmount the difficulty ; and those, who, by their utmost industry can hardly support their families above the miseries of want, or who, by age or by illness, are rendered incapable of labour.—Appropriate a certain part of your income to the relief of these real distresses : to the first, give as largely as your circumstances will allow ; to the second, after the example of an excellent prelate of our own church, lend, if it is in your power, a sufficient sum to prevent the threatened ruin, on condition of being repaid the loan, without interest, if Providence enables them, by future success, to do it with convenience. The same method may be used, where indigence renders industry unavailable, by depriving it of the means to lay in a small original stock to be improved. Never take a note of hand, or any acknowledgment of such loan, lest what you intended for a benefit, should be afterwards made the instrument of ruin to the receiver, by a different disposition in your successor. But, such assistance ought not to be given to any, without a thorough knowledge of their character, and from having good reason to believe them not only industrious, but strictly honest, which will be a sufficient obligation on them for the repayment ; and, the sums so repaid ought to be laid by, till an opportunity again offers of making them, in like manner, serviceable to others. The latter sort, who are able to work, may, by a small addition to the

profits of their own labour, be rescued from misery, and may be put into a comfortable way of subsistence. Those who, by age or by infirmity, are rendered utterly incapable of supporting themselves, have an undoubted right, not only to the necessaries, but even to some of the conveniences of life, from all whom Providence has placed in the more happy state of affluence and independence.

As your fortune and situation are yet undetermined, I have purposely laid down such rules as may be adapted to every station. A large fortune gives greater opportunity of doing good, and of communicating happiness in a more extensive degree, but a small one is no excuse for withholding a proportionate relief from real and deserving objects of compassion : to assist them is an indispensable duty of Christianity. The first and great commandment is, To love God with all your heart ; the second, to love your neighbour as yourself. *Whoso seeth his brother in need, and shutteth up his bowels of compassion, how dwelleth the love of God in him ?* or how the love of his neighbour ? If deficient in these primary duties, vain are the hopes of acceptance built on a partial obedience to the lesser branches of the law ! Inability is often pleaded as an excuse for the want of charity, by persons who make no scruple of daily lavishing on their pleasures, what, if better applied, might have made an indigent family happy through life ; these persons lose sight of real felicity, by the mistaken pursuit of its shadow : the pleasures which engross their attention die in the en-

joyment, are often succeeded by remorse, and always by satiety : whereas the true joy, the sweet complacency resulting from benevolent actions, increases by reflection, and must be immortal as the soul. So exactly, so kindly is our duty made to coincide with our present, as well as future interest, that incomparably more satisfaction will accrue to a considerate mind, from denying itself even some of the agreeables of life, in order the more effectually to relieve the unfortunate, than could arise from a full indulgence of every temporal gratification.

However small your income may be, remember that a part of it is due to merit in distress ; set by an annual sum for this purpose, even though it should oblige you to abate some unnecessary expense to raise the fund : by this method, persons of slender fortune have been enabled to do much good, and to give happiness to many. If your stock will not admit of frequent draughts upon it, be more circumspect with regard to the merit of those you relieve, that bounties, not in your power to repeat often, may not be misapplied : but, if Providence, by a more ample fortune, should bless you with a larger ability of being serviceable to your fellow-creatures, prove yourself worthy of the trust reposed in you, by making a proper use of it. Wide as your influence can extend, turn the cry of distress and danger into the song of joy and safety, feed the hungry, clothe the naked, comfort the afflicted, give medicine to the sick, and, with either, bestow all the alleviation their unfortunate circumstances can ad-

mit of : thus may you truly make a friend of the unrighteous mammon. Thus you may turn the perishable goods of fortune into everlasting blessings. Upon earth you will partake that happiness, you impart to others, and you will lay up for yourself "treasures in heaven, where neither moth nor rust can corrupt, and where thieves do not break through nor steal."

A person who has once experienced the advantages of a right action, will be led by the motive of present self interest, as well as by future expectation, to the continuance of it. There is no injunction of Christianity, that a sincere Christian, by obedience, will not find is so calculated as to be directly, in some measure, its own reward.

The forgiveness of injuries, to which is annexed the promise of pardon for our own offences, and which is required by the gospel, not only so far as to forbear all kinds of retaliation, but also to render us equally disposed to serve, with our utmost power, those persons who have wilfully injured us, as if no such injury had been received from them, has by some been accounted a hard precept; yet the difficulty of it arises merely from, and is proportionable to, the badness of the heart by which it is so esteemed: a good disposition finds a superlative pleasure in returning good for evil; and, by an inexpressible satisfaction of mind, in so doing, feels the present reward of obedience: whereas, a spirit of revenge is incompatible with happiness, an implacable temper being a constant torment to its possessor; and the man who returns an injury, feels more

real misery from the rancor of his own heart than it is in his power to inflict upon another.

Should a friend wound you in the most tender part by betraying a confidence reposed, prudence forbid the exposing yourself to a second deception, by placing any future trust in such a person ; but, though here all obligations of intimacy cease, those of benevolence and humanity still remain in full force, and are equally binding, as to every act of service and assistance, even to the suffering a lesser evil yourself, in order to procure a much greater good to the person by whom you have been thus ill used :—this is in general allowed to be the duty of every individual to all, as a member of society ; but it is particularly instanced in the present case, to shew, that not even a breach of friendship, the highest of all provocations, will cancel the duty, at all times equally and unalterably binding—the duty of promoting both the temporal and eternal happiness of all your fellow-creatures, by every method in your power.

It has been by many thought impertinent at any time to offer unasked advice, the reason of which may be chiefly owing to its being too frequently tendered with a supercilious air, that implies a conceited consciousness of superior wisdom ; it is the manner, therefore, more than the thing itself, that gives disgust.

If those with whom you have any degree of intimacy are guilty of what to you appears either wrong, or indiscreet, speak your opinion to them with freedom, though you should even lose a nominal friend by so doing :

lence makes you, in some measure, an accessory to the fault; but, having thus once discharged your duty, rest there—they are to judge for themselves; to repeat such admonitions is both useless and impertinent, and they will then be thought to proceed rather from pride than from good nature; to the persons concerned only leave you to speak your disapprobation of their conduct; when they are censured by others, say all that truth and probability will permit in their justification.

It often happens, that, upon an accidental quarrel between friends, they separately appeal to a third person; in such case, alternately take the opposite side, alleging every argument in favour of the absent party, and placing the mistakes of the complainer in the strongest light: this method may probably at first discompose, but it is always right, as it is the most likely to procure a reconciliation: if that takes place, each, equally obliged, will thankfully approve your conduct: if not, you will have the satisfaction of, at least, endeavouring to have been the restorer of peace. A contrary behaviour, which generally proceeds from the mean desire of pleasing, by flattery, at the expense of truth, often widens a trifling breach into open and irreconcilable enmity: people of this disposition are the worst sort of incendiaries—the greatest plague of human society, because the most difficult to be guarded against, from their always wearing the specious disguise of pretended approbation and friendship to the absent, and equally deceitful resentment against the present person or company.

To enumerate all the social duties would lead me too far ; suffice it, therefore, my dear, in few words to sum up what remains ; let truth ever dwell upon your tongue ; scorn to flatter any, and despise the person who would practise so base an art upon yourself. Be honestly open in every part of your behaviour and conversation. All, with whom you have any intercourse even down to the meanest station, have a right to civility and good humour from you, a superiority of rank or fortune is no license for a proud supercilious behaviour, the disadvantages of a dependent state are alone sufficient to labour under ; 'tis both unjust and cruel to increase them, either by a haughty deportment, or by the unwarrantable exercise of a capricious temper.

Examine every part of your conduct towards others by the unerring rule of supposing a change of places—this will certainly lead to an impartial judgment ; do then what appears to you right, or, in other words, *what you would they should do unto you*, which comprehends every duty relative to society.

Aim at perfection, or you will never reach to an attainable height of virtue.—Be religious without hypocrisy, pious without enthusiasm. Endeavour to merit the favour of God, by a sincere and uniform obedience to whatever you know, or believe to be His will : and, should afflictive evils be permitted to cloud the sunshine of your brightest days, receive them with submission ; satisfied that a Being, equally wise, omniscient, and beneficent, at once sees and intends the good of His whole creation ; and, that every general or partic-

lar dispensation of His providence, towards the rational part of it, is so calculated as to be productive of ultimate happiness, which nothing but the misbehaviour of individuals can prevent to themselves. This truth is surely an unanswerable argument for absolute resignation to the will of God ; and, such a resignation, founded upon reason and choice, not enforced by necessity, is unalterable peace of mind, fixed on too firm basis to be shaken by adversity : pain, poverty, ingratitude, calumny, and even the loss of those we hold most dear, may each transiently affect, but united cannot mortally wound it. Upon this principle, you will find it possible not only to be content, but cheerful, under all the disagreeable circumstances this state of probation is liable to ; and, by making a proper use of them, you may effectually remove the garb of terror from the last of all temporal evils : learn then, with grateful pleasure, to meet approaching death as the kind remover of every painful sensation, the friendly guide to perfect and to everlasting happiness.

Believe me this is not mere theory ; my own experience every moment proves the fact undeniably true ; my conduct, in all those relations which still subsist with me, nearly as human imperfection will allow, is governed by the rules here laid down for you ; and it produces the constant rational composure, which constitutes the most perfect felicity of human life ; for, with truth I can aver, that I daily feel incomparably more real satisfaction, more true contentment in my present retirement, than the gayest scenes of festive

mirth ever afforded me: I am pleased with this life, without an anxious thought for the continuance of it, and am happy in the hope of hereafter exchanging it for a life infinitely better. My soul, unstained by the crimes unjustly imputed to me, most sincerely forgives the malicious authors of these imputations; it anticipates the future pleasure of an open acquittal, and in that expectation loses the pain of present undeserved censure: by this is meant the instance that was made the supposed foundation for the last of innumerable injuries, which I have received, through him from whom I am conscious of having deserved the kindest treatment: other faults, no doubt, I might have many—to him I had very few; nay, for several years, I cannot, upon reflection, accuse myself of any thing but of a too absolute, too unreserved obedience to every injunction, even where plainly contrary to the dictates of my own reason: how wrong such a compliance was, has been clearly proved by many instances, in which it has been since most ungenerously and most ungratefully urged, as a circumstantial argument against me.

It must indeed be owned, that for the two or three last years, tired with a long series of repeated insults, of a nature almost beyond the power of imagination to conceive, my temper became soured; a constant fruitless endeavour to oblige was changed into an absolute indifference about it; and, ill humour, occasioned by frequent disappointment, a consequence I have experimentally warned you against, was perhaps sometimes too much indulged: how far the unequalled provoca-

ions may be allowed as an excuse for this, Heaven only must determine, whose goodness has thought fit to release me from the painful situation; though by a method, at present, not the most eligible, as it is the cause of a separation *from my children also*, and thereby has put it out of my power to attend, in the manner I could have wished, to their education; a duty that inclination would have led me with equal care and pleasure more amply to fulfil, had they continued under my direction: but, as Providence has thought fit otherwise to determine, contented I submit to every dispensation, convinced that all things are ordered for the best, and that they will in the end work together for good to them that fear God, and who sincerely endeavour to keep his commandments. If in these I err, I am certain it is owing to a mistake in the judgment, not to defect of the will.

Thus have I endeavoured, my dear girl, in some measure, to compensate both to you and to your sisters, the deprivation of a constant maternal care, by advising you, according to my best ability, in the most material parts of your conduct through life, as particularly as the compass of a letter would allow me. May these few instructions be as serviceable to you as my wishes would make them! and, may that Almighty Being, to whom my daily prayers ascend for your preservation, grant you His heavenly benediction,--may He keep you from all moral evil, lead you into the paths of righteousness and peace; and, may He give us all a happy meeting in that future state of unalterable felicity, which is

prepared for those, who, by patient continuance in well-doing, seek for glory, honour, and immortality.

Should any of you, when at liberty to follow your own inclinations, choose to write to me, a direction *To be left for me, at Mr. Walter's, Bookseller, Charlestown Cross,* will always safely convey a letter to my hand.

So many have been the instances of falsehood and deceit which I have met with, where they were least expected, they may justify a precaution against my name being hereafter made use of, without my knowledge;—especially as my promise of a future letter may lay a foundation for such an attempt. *That future letter* must contain the relation of many events, which for the sake of the persons concerned in them, I could wish, my heart being really void of all resentment, there was no necessity of making public: If, therefore, I can find a certain means of conveying the narrative to your brothers, sisters, and yourself only, when you are all arrived at a proper age to receive and to understand it, that method will be preferred; if not, I must again have recourse to this channel: but should I, before that intended period, be removed from this state of existence, so necessary does it appear to me to understand the minds of my children, and to justify to them who are so nearly concerned, my injured character, the manuscript is deposited in the hands of a friend on whom I can safely depend for the publication at the time prefixed: that friend has also some original letters together with an order of mine, which will be satisfactory vouchers of its being written *by me.* This pre-

tion will effectually secure you from the possibility being imposed on, by any pretended *posthumous* *er of mine*: the former editions of *this address* to me, my dear, have always had *my manual sign*; but, long a time having now passed since its first publication, and the number of copies which have been disseminated, proving in a manner its authenticity, that trouble to me, I think, may now be dispensed with.

I am,

Your affectionate Mother,

S. PENNINGTON.

LETTER
TO
MISS LOUISA *****,
ON THE
MANAGEMENT AND EDUCATION
OF
INFANT CHILDREN.

I do not expect to have an hour to myself all this day, my dear Louisa, but will make the most of my time by commencing the performance of my promise; and when the post goes out, shall send off what is written, however unconnected, without thinking it necessary to apologize for that, or an abrupt conclusion.

In every treatise on education that has fallen in my way to peruse, there have been some excellent rules joined to, what appeared to me, many capital errors. I will not, therefore, pretend to determine which, upon the whole, may be called the best; but will venture to say, that a servile imitation of either may be injurious. Many ill consequences have I seen arise from an injudicious adherence to all the directions of a favourite author, whose system was, perhaps, authenticated to himself by his own particular success in one instance, to which it was peculiarly adapted; but, applied to a thousand others, might produce a thousand different effects.

Some few general rules may be laid down, that will equally suit all children in the earliest stage of infancy; but these cease to be of use, as soon as the temper, or other natural dispositions, can be discovered; when those inherent propensities, those predispositions, which every child may, I think, be said to bring into the world with it, must be closely attended to, in order to form an advantageous plan of education. These natural features of the mind are as various as those of the face, and it is as difficult to find two children with whom exactly the same method of instruction, or the same sort of correction will suit, as it is two constitutions that require exactly the same kind and quantity of food and medicine.

The main point, therefore, to be regarded in writing on this subject, is, to avoid advancing any maxims that, however good and useful, they may be found in particular cases, will not allow of a general application; and to keep so clear of all ambiguity of expression, that the words made use of cannot possibly be taken in any sense but that intended to be conveyed; for the greatest mischief must arise from the misapplying, or misunderstanding of rules, which in that case become a sanction to errors; because the judgment, apt to rest too securely on those rules it has once deliberately adopted, is often so prejudiced in favour of their utility, as not to see the evident disadvantages that must arise from a general and implicit observance of those particular directions, which may be as pernicious to one disposition, as they are serviceable to another.

As a proof of this assertion, recollect the painful and injurious, not to say cruel, scenes you have been witness to in the families of Lady L—, Mrs. I—, and your cousin F—, from a very injudicious application of those rules, which, in a particular case, Mr. Locke might, perhaps, have found eminently useful.

Thus you see, my dear Louisa, I have confined all the beneficial directions that the wisest man could give for the education of a child, whose natural propensities he knew nothing of, to those very few certain invariable rules, which, being equally adapted to all the human species, cannot be misapplied to any. This narrow field we shall soon travel over.

Let us begin with food and raiment, the two first things necessary. The former I know you will, if possible, administer yourself in the manner nature has intended; where this happens, by some accident, to be impracticable, which is very rarely the case, cow's milk, diluted by water till it is brought to the same consistence of the mother's, unmixed either with flour, bread, biscuit, or sugar, is by far the best substitute, and, as coming the nearest to what nature intended, will agree the best with *every* constitution; in hot weather the milk should be fresh drawn at least once in eight hours, and never given warmer than it comes from the cow. The finest children I ever saw were reared in this manner, without once tasting any thing else for the first twelve months; and, in a single instance, I knew it continued for eighteen months with equal success. This method is undoubtedly preferable to the bare hazard of imbibing ill humour, or dis-

case, from a woman whose temper and constitution must be very imperfectly known: here a mother's close inspection is absolutely necessary, it being almost impossible to make the lower class of people, who are hired to take the care of children, believe the utility of this uncommon method; and, consequently, unless the most prudent precautions are taken to enforce the obedience of these orders, it will be in vain to give them.

The clothing of children should in this climate at first be warm: if born in the summer, it must not be lessened till the return of hot weather after the ensuing winter; if in the winter, this may be done in the month of June following, provided the weather be reasonable; and great care should be taken to abate the warmth of their clothing so gradually, that the difference may be imperceptible to them. After it is thus reduced to a proper standard, (which, in my own opinion can hardly be too light, but in that you must judge for yourself) no alteration should ever be made as a consequence of the changing atmosphere, but an exact equality in the warmth of their habit preserved through all the seasons of the year, the utility of which will be proved by every experiment.

Many prudent alterations have of late years been made in the first dress of infants, but many more are yet wanting; the barbarous custom of swathing is not yet universally exploded, and others little less injurious too generally retained; particularly that of dividing their garments into a multiplicity of pieces, which not only prolong the uneasy sensation which to them always

accompanies dressing, but by the unequal pressure of different bandages their shape is often injured, and even their health impaired; the whole of a child's first habit need consist of no more than three pieces viz. a shirt, a robe, and a cap; the two last should be quilted of a proper thickness to be sufficiently warm; the cap should be fastened by a band of soft linen under the chin, sewed to one side of it and buttoned on the other; if a knot is thought necessary for girls that should first be sewed on to the cap; the robe and shirt should be made open before; the sleeves put into each other, that both may be put on together; they must be wide enough in the back to prevent any difficulty in getting the last arm through: the robe should lap over on the breast, and be fastened by flannel buttons, placed at different distances, to make it more or less tight, which is preferable to strings, as being the quickest. By this method the whole business of dressing (which is evidently a most disagreeable operation to infants, and with which it has been customary to torment them for two hours at a time) may be dispatched in two minutes, and in a manner so easy to themselves as scarcely to occasion a cry; which is a matter of much greater consequence than it is generally thought. When they are coated, that may be managed as expeditiously, and with as much ease, by tacking the petticoats and robe to the stays, which, instead of lacing should be buttoned on; loose plaits might hang from the top of the robe, and fall over these buttons in such a manner as to make a much prettier dress than that now used; and this continued

for the first three or four years, would not only contribute much to the regularity of their growth, but also to the sweetness of their temper, which early teasing is too apt to sour.

The infamous custom of bundling up infants in a parcel of clothes, intended to receive and retain all the evacuations of nature, and by which they are so confined as not to have any free motion of their limbs, very probably took its rise as much from laziness as ignorance; for certain it is that a child, properly attended, may, within a month after its birth, be so managed, as to make such a precaution wholly unnecessary. Instinct, in the first stage of infancy, is much the same in the human species as in the brute creation; you know how this matter is managed by the latter; their young know it also, and always wait the directions given by the dam, who is too attentive to neglect the proper seasons: in the same manner may children immediately be taught by certain signs, and by this means used to be perfectly cleanly from the first. Those who have been habituated to such a method, if by chance left too long, will indicate their wants in the most expressive manner, and repeat that indication till they are attended to: from hence it is evident, that any inconveniences of this sort may be prevented by proper management, without having recourse to a method as injurious as it is offensive.

With regard to diet, I know not that any particular regimen, after children are past the state of infancy, is absolutely necessary; the most plain and simple kinds are certainly best, if for no other reason than

because they will not be tempted to eat too much which, in every period of life, is the baneful source of innumerable diseases: to regulate the quantity is, believe, much more material than the quality, of their food: it will contribute much to their health to bring them early to three or four regular meals in a day without giving them any thing to eat in the intermediate space; because, by continually throwing in new matter, the regular course of digestion is interrupted, the tone of the stomach weakened, and a bad chyle produced. Water is the best liquor, and in all the little complaints they are incident to, water-gruel and abstinence are generally better remedies than medicine. Worms they will escape being troubled with if they have but a small quantity of fruit, and that perfectly ripe; under which restrictions they may very safely be permitted to have some of every kind in its season.

What I have said with regard to the method of making very young children perfectly cleanly, which is a fact I know to be undeniably true, proves, beyond a doubt, that they are capable of understanding signs much earlier than is generally supposed; and by *these* they may very soon be taught to know your meaning. The tempers of children are frequently spoiled by the mistaken opinion that they are hardly intelligent creatures the first six months; for the indulgence then given them fixes an obstinacy that is afterwards with great difficulty, if ever, conquered. From the moment of their birth they should be treated as rational creatures, that is, with an eye to their becoming so; when

awake, they should be kept in action, and continually talked to; the first will preserve the health of their bodies, and the last will bring forward their intellectual faculties amazingly: by talking to them is not meant the noisy jargon generally used by nurses, which tends more to stupify than improve a child, but the speaking distinct words rather in a low than a shrill voice, as supposing them to understand.

Of the person who has the care of a child no other business should ever be expected. The time it would naturally sleep (and more sleep than nature requires will always be found injurious) is but barely sufficient for her necessary refreshment, if she properly discharges her office. I write not for those whose poverty obliges them to labour for the necessaries of life; such are to be commended for setting one child to rock another to rest, as long as they can be kept quiet, that their own hands may be more at liberty to provide for the maintenance of them all; and such a degree of care as will keep their bodies clean and healthy, is all that ought to be expected from them, the formation of the mind being quite out of their sphere. This *you* will think the principal thing to be attended to, which, odd as it may sound, ought to commence as early as their receiving nourishment: by this I mean, that every thing should be done for them in a manner the least burthensome to themselves, and the wants of nature so attentively supplied, as to give them no just cause of uneasiness; for the fretfulness arising from neglect and mismanagement is the first step towards souring the temper. Strange and absurd

as this assertion perhaps may be thought, your own observation will, I dare say, hereafter convince you of its truth.

Let us take a view of the unnatural manner in which infants are generally treated, and the variety of needless torments they are made to undergo. The scene often commences by throwing at once the full blaze of day on their half-opened eyes, or, if they make their first appearance in the night, ignorance and curiosity give them equal torment, by the help of a candle held to their faces; the extreme anguish of the aching sight produces a cry of distress, which gains them the wished relief of obscurity, till the next curious person renews the torture. This scene perhaps may be repeated ten times in the first hour of a child's life, with exactly the same effects. When the painful operation of dressing commences, the covering is thoughtlessly and once taken from the child's face, a violent cry is immediately the consequence, and often continued, by succession of disagreeable sensations, for two hours exclusive of a little intermission of rocking, when probably the loud discord of the nurse's voice, ignorantly exerted to quiet the suffering babe's complaint, may give as much pain to the tender auditory nerve, unaccustomed to the vibration of sounds, as the unusual glare of light had before imparted to the optic nerve. Add to this the variety of uneasy postures the infant must be placed in, to get on, and come at to fasten, multiplicity of separate garments, with the ridiculous custom of giving a spoonful of a most nauseous mixture the first thing to be swallowed, and it will amount

an evident proof, that we have contrived to employ the first three or four hours of a child's life in giving excessive torment to every sense, by light, noise, medicine, and uneasy positions.

When, after all this pain and trouble, the poor creature is what they call drest, the unnatural confinement of its limbs is a continual punishment, which can never be submitted to with ease, though it may in time be rendered a custom more familiar: of this there needs no other proof than the visible and extreme pleasure that all children discover when stript of their incumbrances, the content and satisfaction with which they stretch themselves, enjoying the freedom of voluntary motion, and the uneasiness and dislike, if not fretfulness, always conspicuous the moment the restraint begins to be renewed by putting on their shackles.

I am convinced, beyond a doubt, that to these and other instances of our own mismanagement is wholly owing that continual crying of infants, which, from being customary, is erroneously supposed natural to them: was the pain of body, inflicted at the time by this mismanagement, the only ill consequence resulting from it, that alone every feeling heart would wish to alleviate; yet this is but a trifling consideration compared to the more injurious and often irreparable effects produced by the ill impression thus early made on the mind. Peevishness is the first lesson taught by the repeated infliction of corporeal pain, and the frequent neglect of a proper attention to all the wants of nature, or an opportunity to them arising from ignorance or laziness; obstinacy is the offspring of suc-

cessful peevishness; that, confirmed by indulgence during the two first years, takes too deep root to be eradicated without the utmost difficulty, and the temper is often ruined by the fruitless attempt. Innumerable are the mischiefs that flow from this wrong method of setting forward, by which infants are presently ascertained, that crying and fretfulness will teach the persons about them into a compliance with their desires. I have seen children, not six months old, conscious of this power, and capable of exerting it with amazing tyranny, to the obtaining every humour and some inclination, the consequences of which are sufficiently obvious.

Were these absurd customs exchanged for a more rational method of proceeding, the advantages would be inconceivably great. A few plain rules might be established so equally suitable to every individual of the species in this first period of existence, as not to admit the possibility of their being misapplied; the first of these is, that the unavoidable change of customs, which must necessarily take place upon the entrance into a new world, should be introduced so gradually as to be scarcely perceptible, that repeated painful sensations produced by them may not give an early turn to fretfulness. After the first office is performed to the young stranger (during which great care should be taken to keep all light from the eyes) he should be suffered to lie quietly at least half an hour in the nurse's lap, wrapped in a warm flannel, and longer, if disposed to rest, before he is put to the trouble of dressing; light should then be let in by very slow de-

ees, and not more fully than is absolutely necessary for the purpose of dressing; the operation need not take up five minutes, if the clothes be contrived in the manner already described; and, if made to sit easy, you will find the child bear it contentedly without any sort of complaint.

As the chief point to be regarded, is to avoid giving any needless cause of uneasiness, every natural want should be carefully attended to and supplied, before it produces any painful sensation. All children will discover their desire of food by motions that plainly shew them to be searching for something; these motions will be continued a considerable time without any cry, which is only the consequence of repeated disappointments in this search: such signs from them should always be waited for, carefully observed, and immediately answered; the offer of food when not wanted, being to the full as teasing to infants as the delay of it when required. If fed by hand, it should be out of a vessel that will hold as much as they can take at once, nothing being more unnatural, and tormenting, than feeding them with a spoon that must be taken every minute from their mouth to be replenished. I have often thought, that a round flexible pipe might be contrived, for the feeding dry-nursed children, full of small holes at the end, within which pipe a piece of sponge might be placed, to stop the liquor from flowing out, unless pressed or drawn by suction, and this pipe screwed to a spout on the vessel which contains the liquor; something of this kind would come much nearer the method in which they receive the milk from the

breast, and such a pipe might remain in their mouths till they dropped asleep, or took their heads from it; but, whether an instrument of this sort could be made to answer, I know not.

With regard to sleep, nature alone ought to dictate; nor should a nurse ever be suffered to lull a child to rest by rocking him in a cradle, which they are too apt to do, and then leave him, till repeated cries force them to resume the troublesome office of attendance. An infant, who is continually played with, and talked to while awake, will insensibly drop asleep in the nurse's lap: she may then lay him down and refresh herself, but must carefully watch the moment of his waking, and take him up before there is time for any complaint, that the desired change of posture may not be procured by a cry of impatience: within a few weeks not half the sleep will be required which was at first necessary. It will not be found difficult in a short time so to diversify a child by constant motion, as to keep him awake most part of the day: the sooner this can be made habitual the better, because he will then sleep quietly almost all the night, which is more beneficial to the child and much less fatiguing in the nurse.

Children thus managed, whose natural wants are always observed and properly supplied, will never cry unless from some accidental illness; and then not violently, but rather in a mournful tone: at such times no particular efforts should be used to quiet them; no lamentations expressed by a change of voice in those about them; but exactly the same method pursued of varying their posture, observing only to move them

ently; because the little complaints they are incident to, are of a sort that may sometimes be increased by those quick motions, which are a proper and useful exercise to them when well: if you can discover one posture to be more easy than another, that may be continued, playing with and talking to them as usual, without shewing the least appearance of pity, which in all cases is extremely injurious. The pain occasioned by cutting of teeth, would, I believe, be much less severe, if the use of the coral was banished; because rubbing the gums tends only to harden them, and must, consequently, make the passage of the teeth more difficult.

Though every natural want ought to be instantly relieved, those of fancy and humour should never, on any occasion, be indulged; a rattle should be given them as early as they are able to divert themselves with it, and other little toys soon added—for variety is necessary to their amusement; these playthings should be often changed by the nurse, for, when the novelty wears off, the entertainment ceases; but the humoursome inclination, which makes children reach eagerly after every thing they see, must never be complied with; on the contrary, whenever they stretch out their hands *impatiently* after any thing, though one of their own toys, it should be refused them with a grave steady face, accompanied by the words, No, you must not have it yet—the meaning of this they will very soon thoroughly comprehend, as to be immediately contented on receiving such an answer, even long before they are supposed to understand language.

From the first they should, on every occasion, be spoken to in this plain, distinct manner, but never in a loud or shrill voice; by which means they will know every thing you say, whilst incapable of forming an articulate sound themselves.

I have seen children thus managed, always quiet, good humoured, obedient, and as intelligent at four months old as they usually are at a year and a quarter; and I am certain that it will be found the sure means of either cherishing a good natural disposition or correcting a bad one, and will lay the best foundation to be afterwards worked upon.

These, my dear Louisa, are all the invariable rules I can recollect that are equally suitable to every child and may be put in practice to all infants, not only without any possibility of injury, but with an absolute certainty of being serviceable. When their natural propensities, predispositions, or inherent turn of temper can be discovered, by these the treatment of them must be solely regulated; and, as they are hardly ever found to be exactly the same in any two instances, there is no possibility of forming a system that can be of general use. It is then the part of every sensible and prudent mother to regard attentively the different tendencies of her children, so as to be able to form her plan of education suitable to each.

To one, emulation is useful; to another, the suppression of it absolutely necessary: some dispositions require constant encouragement as a spur to action; others, a continual check upon their activity; with one, gentle alluring methods will succeed best; with

ther, severity and threats. These can only be regretted by such a close observation, as will prove the utility of either method to each individual; and, where another discharges this important office properly (which for the first six years belongs wholly to her) I believe one may venture to say, the children will generally turn out well; for to ignorance, or neglect, in this early period, I am convinced, is owing almost all the capital errors in the conduct of succeeding life. I know not whether one other general rule might be added—viz. That beating can never be of service to any disposition. I will not positively assert this as an uncontrovertible truth, though it is my own opinion, founded on observation, having never yet, in any instance seen it attended with good effects, but in any with very pernicious ones; and I believe it will generally be found, that mild tempers are irreparably affected, and sprightly ones hardened into unconquerable obstinacy by it, not to mention the cruelty, which alone a sufficient objection, if its necessity or use be doubtful.

When you become a mother, if you will put the method here proposed in practice, I will venture to answer for its success; the greatest difficulty is to find a nurse that will punctually obey the directions given when out of your sight, and this is a point of the utmost consequence, as on a perfect steadiness and exact equality of behaviour depend all the advantages accruing from the method.

Whatever may be your own inclination, such is your situation in life, and such the customs of the world you

must live in, that it will not be in your power to have your children always with you; should you succumb to them, they will be brought to you only at stated times and left at others to the care of a servant; the main point to be regarded in the choice of such a servant is that sort of fidelity, which may be depended on to pay a strict obedience to all your orders, without ever substituting her own opinion in the room of the directions given, which most of them are too apt to do. This is a matter of so much consequence, that it will be necessary to keep a close watch over her, till you are certain she may be safely trusted.

All the parts of your duty, my dear Louisa, have been hitherto so well discharged, that I have not the least doubt of the propriety of your conduct in every new relation; and shall rejoice to see you set as laudable an example in the character of a wife and mother, as you have already done in those of a daughter and a friend; that all the happiness these new relations can bestow may be your portion, is the ardent wish of

Your most affectionate, &c.

THE END.

Boston Public Library
Central Library, Copley Square

Division of
Reference and Research Services

The Date Due Card in the pocket indicates the date on or before which this book should be returned to the Library.

Please do not remove cards from this pocket.

